सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

21. KILAKOTTAI

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE,
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

AND

J. R. RAMANATHAN
OF THE MADRAS CIVIL SERVICE
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.

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[Census Report—Vol. IX will relate to Madras only.
Under this series will be issued the following Publications.]

Part	I–A	General Report (2 Volumes)
	I–B	Demography and Vital Statistics
*	I–C	Subsidiary Tables
*Part	II–A	General Population Tables
*	II–B (I)	General Economic Tables B–I to B–IV
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* ALREADY PUBLISHED

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation.' This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage

of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and present-tation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

The preparation of Village Survey Monographs is one of the supplementary studies of 1961 Census. Sri. A. Mitra, Registrar General has in his foreword given the reader a general background of the survey. Forty villages were chosen for the survey in Madras State and the monograph on Kilakottai is the twenty-first of the series.

Kilakottai is situated in a dry tract known as 'Black Cotton Country,' in Tirunelveli District. It is predominantly occupied by Pallans, a Scheduled Caste. A good number among them are converts to Christianity. Dry farming is the mainstay of the village. Together with the absence of any other activity, the village is economically very backward. I hope that a study of such a village will be of interest to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam	...	„
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	„
5.	Arkavadi	...	„
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	„
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	„
10.	Pappanaickenpatti	...	„
11.	Aladipatti*	...	„
12.	Iswaramoorthipalayam*	...	„
13.	Kumbalam	...	„
14.	Nellithorai	...	Coimbatore District
15.	Hallimoyar*	...	Nilgiris District
16.	Kinnakorai	...	„
17.	Vilpatti*	...	Madurai District
18.	Sirumalai	...	„
19.	Periyur	...	„
20.	Thiruvalavayanallur	...	„
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	„
23.	Ariyur	...	„
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam	...	„
26.	Kunnalur*	...	„
27.	Kodiakkarai	...	„
28.	Golwarpatti	...	Ramanathapuram District
29.	Visavanoor*	...	„
30.	Athangarai*	...	„
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	„
33.	Alwarkarkulam	...	„
34.	Kilakottai**	...	„
35.	Odaimarichan	...	„
36.	Kuvalaikanni	...	„
37.	Koottumangalam*	...	Kanyakumari District
38.	Kadathuchery*	...	„
39.	Kottuthalazhamkulam*	...	„
40.	Kadukkara*	...	„

* Already published ** The present volume (No. 21 of the series)

VILLAGE SURVEY REPORT

ON

KILAKOTTAI

Field Study	...	...	M. A. AMARSINGH, B. A. (HONS.) *Research Assistant.*
Photographs	...	...	N. D. RAJAN, *Photographer.*
Maps	...	...	N. CHANDRAN, *Draughtsman.*
Sketches	...	...	A. RAMADOSS, *Artist.*

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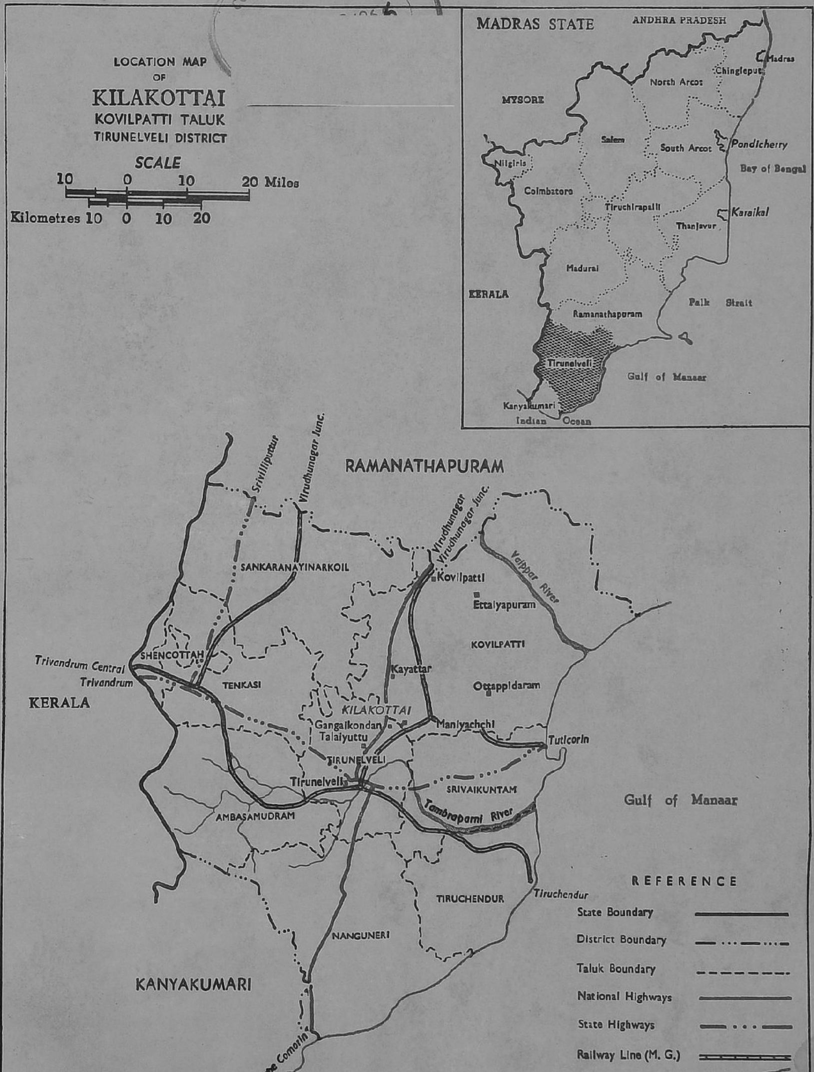

LOCATION MAP
OF
KILAKOTTAI
KOVILPATTI TALUK
TIRUNELVELI DISTRICT
SCALE
10 0 10 20 Miles
Kilometres 10 0 10 20
MADRAS STATE
ANDHRA PRADESH
Madras
Chingleput
North Arcot
MYSORE
Salem
South Arcot
Pondicherry
Bay of Bengal
Nilgiris
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
Madurai
KERALA
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
RAMANATHAPURAM
Srivilliputtur
Virudhunagar Junc.
Virudhunagar
Virudhunagar Junc.
SANKARANAYINARKOIL
Kovilpatti
Ettaiyapuram
Vaippar River
KOVILPATTI
SHENCOTTAH
Trivandrum Central
Trivandrum
TENKASI
Kayattar
KERALA
Ottappidaram
KILAKOTTAI
Gangaikondan
Talaiyuttu
Maniyachchi
Tuticorin
TIRUNELVELI
Tirunelveli
SRIVAIKUNTAM
Gulf of Manaar
Tambrapani River
AMBASAMUDRAM
Tiruchendur
TIRUCHENDUR
NANGUNERI
KANYAKUMARI
Cape Comorin
Indian Ocean
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Railway Line (M. G.)
River with Stream
Village Site

CHAPTER I

THE VILLAGE

Introduction

TO THE NORTH EAST of the fertile *Tambraparani* basin in Tirunelveli district lies the vast plains of dry black soil. This part of the country known as the 'black cotton country' is one of the driest parts of the district; it is not benefited by any river irrigation. The rain-fed tanks and the jungle streams are the only source of irrigation besides the irrigation wells. Except where wells have been sunk, the lands are largely waste and when cultivated yield comparatively poor crops of pulses and gram. But this black soil seems to be ideally suited for cultivation of cotton which is raised extensively in this part. The landscape is most uninviting and the scenery lacks diversity. This is in sharp contrast to the picturesque sea of green fields in the Tambraparani basin. Here, the palmyra trees grow everywhere throughout the tract and dense masses of palmyra trees are scattered here and there. Thick clusters of thorny bushes and shade-giving trees like umbrella trees and tamarind trees are the other features of this drab countryside. This black cotton country occupies the greater part of Koilpatti taluk and the north-western region of Srivaikuntam taluk. Describing this black cotton country in the District Gazetteer, Sri H. R. Pate I. C. S., says, "It is perhaps unfortunate for the reputation of the district that the main line of the railway takes travellers from Tuticorin to Madras wholly through this stretch of country for, of all parts of the district it is, for nine months of the year, the most uninviting. During the remaining three months, tall waving crops of cumbu and cholam lend some cheerfulness to the scene. The cotton plants, which remain much longer in the ground, make at their best but a poor show. Umbrella trees and dancing heat are the main features of the landscape; occasional clumps of shade-giving trees making the sites of villages, occur at wide intervals to break the hard monotony".

The village

2. In this infertile tract of Tirunelveli district, we have chosen a village for our Socio Economic Survey. Kilakottai, the subject matter of this report, lies in an inaccessible tract of this black cotton country, far removed from the modern means of communication. The village lies 18 miles to the north east of Tirunelveli town. It is connected only by a cart track from Gangaikondan which is situated at a distance of three miles on the Madras-Tirunelveli trunk road. It is a small village with a population of 1,398 persons comprising 756 males and 642 females. The village is predominantly occupied by the Scheduled Castes of Pallans which is the reason for selecting this village for the survey. To add to our interest, a large number of Scheduled Castes are converts to Christianity. As much as 93 per cent of the population of this village belong to the Scheduled Castes of Pallans and Chakkilians and the Christian converts form 36·76 per cent of the total population of the village. Agriculture is the main source of livelihood for the majority of the population and dry crops like millets and cotton are cultivated over large extents.

Location and neighbourhood

3. The village forms part of the southern-most firka of Koilpatti taluk viz., Ottapidaram. It lies on the south-western border of the taluk and it is bounded by the Tirunelveli taluk on the western side. The village is bounded on the north by Kalappaipatti, on the south by Kodiankulam, on the west by Gangaikondan of Tirunelveli taluk and on the east by Govindapuram and Naraikinaru. The firka headquarters (Ottapidaram) lies at a distance of 15 miles on the east. Twenty five miles to the north-east of this village lies Ettayapuram, the birth place of the well-known Tamil poet Subramania Bharathi. Puliampatti, a well-known pilgrim centre for the Catholic Christians is three miles to the south east of this village. The famous Maniyachi

junction where Collector Ash of Tirunelveli District was murdered during the freedom movement, lies at a distance of six miles to the east of this village and Talayuthu, where a big cement factory is located, is ten miles away on the south-west. The other important places around the village are Kayathar, which is six miles away on the north. Kayathar was the place where the poligar chieftain, Kattabommu, who rebelled against the British regime, was hung to death. Ottapidaram, the firka head-quarters of this village is the outgrowth of the famous Panchalakurichi which was the capital of the poligar chieftain and a centre of rebels' activities in the early days of the British regime.

Etymology of the village

4. Koilpatti taluk is of great historical interest as having been the theatre of the famous poligar rebellions. The memories of troublous times are still preserved in folk songs of which atleast a part is known and sung in almost every village. The forts of the poligars with which the country was once studed, were obliterated at the beginning of the last century and are no longer traceable. The name of this village too, is connected with a poligar chieftain and the name of the village literally means the eastern fort. According to the oral tradition current in the village, there were two forts of some petty poligar chieftain; one of them was situated in this village and other at Vadakur to the north-west of this village. The fort at Vadakur was known as *Melkottai* to mean, the western fort and the fort in this village was known as *Kilakottai* which means the eastern fort. The village is said to have derived its name from the name of the fort that was situated here. There are some ruins of the old fort at Vadakur, but there are no traces of any fort in this village and nor are the people able to say where the fort was situated. The very existence of the fort in this village seems to be far anterior to living memory. The name of the main hamlet Kailasapuram, is said to be derived from the name of another petty chieftain called Kailasanathan who seems to have ruled over this area once upon a time. There is, however, no explanation as to how the other hamlet came to be known as Gopalapuram.

Transport and communications

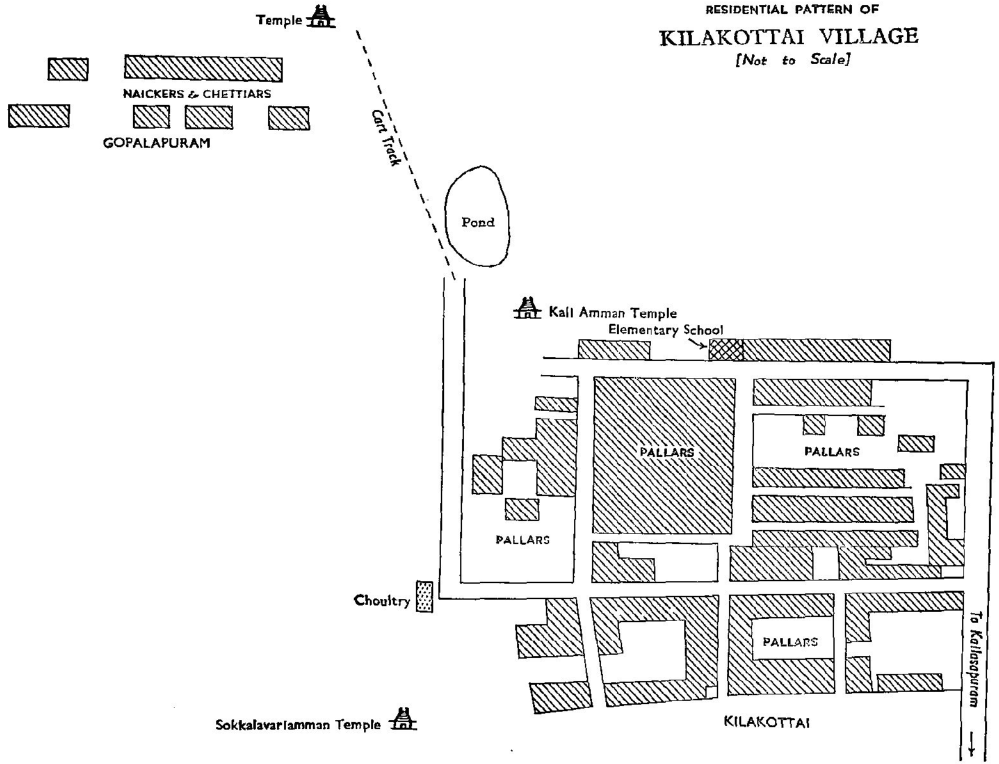
5. Lack of proper transport and communication facilities is one of the conspicuous features of this village which lies in an inaccessible tract of Koilpatti taluk. There are however, two possible routes to this village and both involve travel by bullock cart or by walk over a part of the distance. One of the routes is the train route and the other is the bus route. The rail track from Tirunelveli to Madras passes through this village but the nearest railway station to the village viz., Naraikinaru is one and half miles from here. Naraikinaru is connected with this village only by a cart track. People who go by train have to cover the distance between Naraikinaru and Kilakottai either by walk or by a bullock cart. The other route is through Gangaikondan which lies on the Madras-Tirunelveli Trunk road. The transport buses which ply frequently between Tirunelveli and Koilpatti pass through Gangaikondan. Kilakottai is connected with Gangaikondan by a cart track, the total distance of which is three miles. This cart track passes through two small jungle streams and the river Chittar which has knee-deep water even during the driest part of the year. During the rainy season when Chittar is flooded, access to Kilakottai through this route is impossible for a number of days. Further, the black soil of this track becomes damp and sticky during the rainy season making it extremely difficult for the bullocks to pull the loaded cart. Both during the rainy seasons as well as in the dry seasons travel by bullock cart on this route is far from comfortable or convenient. The passenger in the bullock cart is subjected to frequent jolts caused by the number of ups and downs and the zig zag turnings on this rough cart track which passes through a rocky terrain for about a furlong. So far no attempt has been made to lay a road to the village even though a good road providing access to the village would mean a lot to the economic life of the village. I understand that a proposal to lay a road on this route under the Block Development scheme is being contemplated. But this proposal is yet to take any concrete shape.

6. The train travel to this village is comparatively more convenient in as much as the distance to be covered by bullock cart is shorter and there are convenient trains both towards Tirunelveli and towards Koilpatti. Three trains pass through this village in each direction during day time and the timings of the trains are well spread out to one in

RESIDENTIAL PATTERN OF

KILAKOTTAI VILLAGE

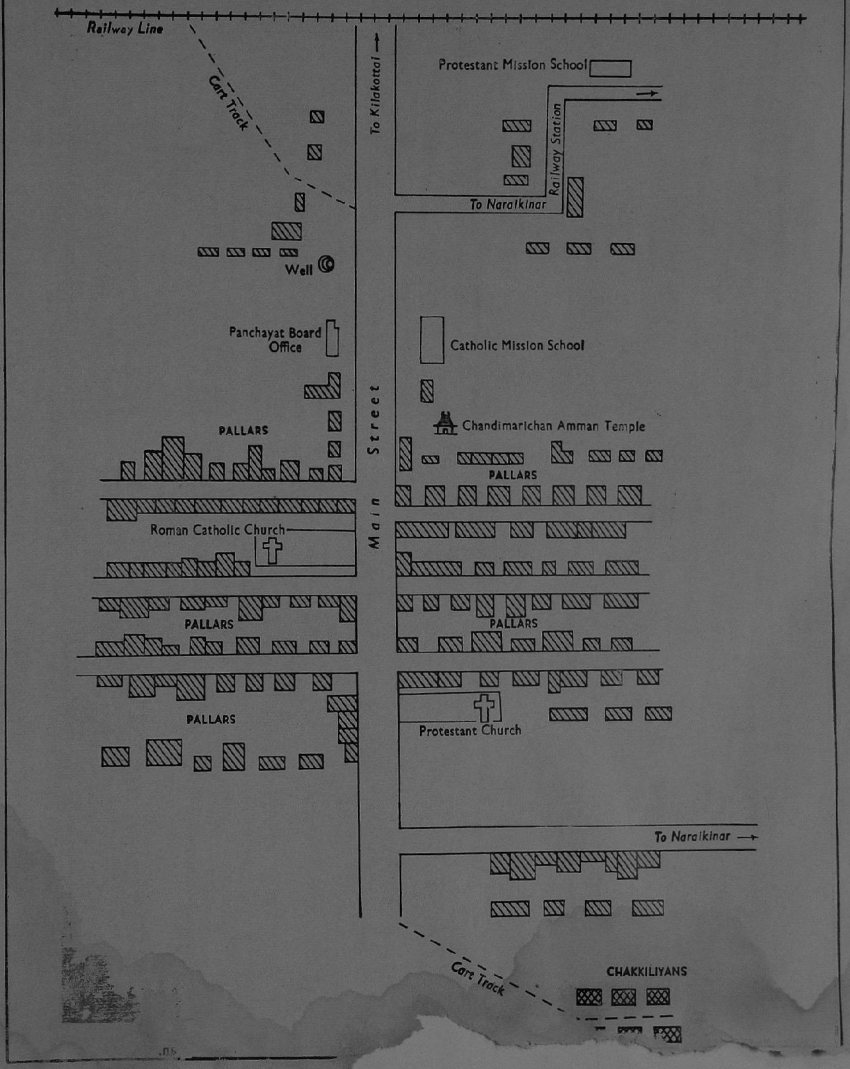
[Not to Scale]



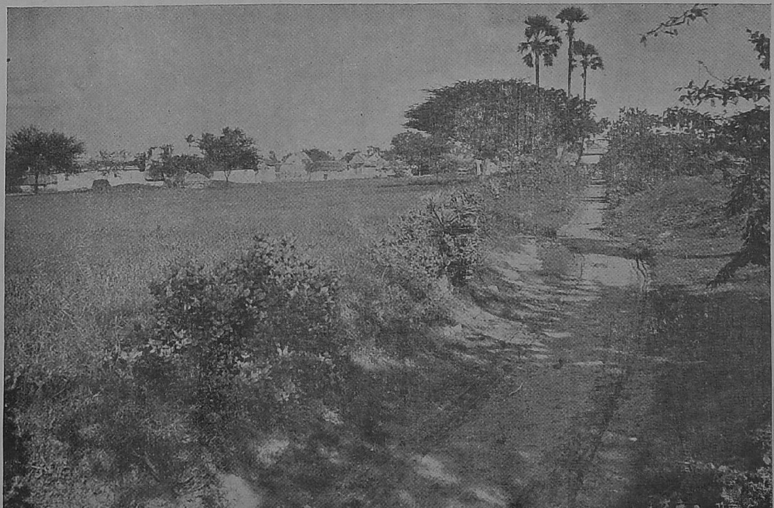
RESIDENTIAL PATTERN OF

KAILASAPURAM HAMLET

(Not to Scale)

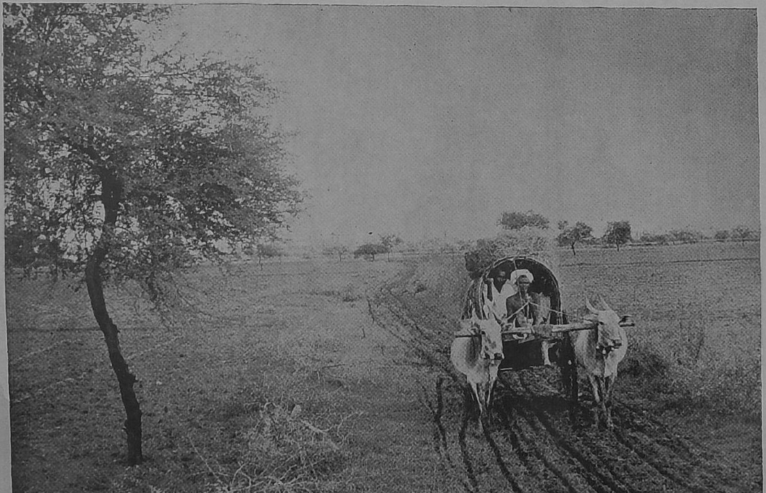


Approach to Kilakottai



T... ...apuram with Gangaikond...

On its way, the cart track traverses on the bunds of fields and ponds.



The cart track passes through the cotton fields of black soil.

the morning, one in the midday and the last one late in the evening. The train is the common mode of transport for Kilakottai people to go to their taluk and district headquarters. They usually walk upto Naraikinaru and board the train there.

7. The cotton produced in this village is marketed in Ootinatham, a big cotton marketing centre at a distance of 6½ miles on the north-east. The cotton from this village is transported to the marketing centre only by bullock carts. A majority of the people of this village buy their household requirements from the weekly shandy at Kayathar, which is held on every Thursday. Many of the poor people walk the entire distance of five miles to the shandy. Some of the well-to-do go by train to Tirunelveli to buy their household requirements. Even here, they will have to walk a distance of 1½ miles to Naraikinaru railway station. One of the hamlets of this village was electrified about 3 years back but electricity has not been extended to other portions of the village. Only the tiled houses of the well-to-do have been electrified and the rest continue to use the age-old oil lamps. There is a branch Post Office in this village situated at Kailasapuram. The nearest Telegraph Office to this village is 8 miles away at Thalayuthu.

Physical features

8. The village lies in the driest part of Tirunelveli district which is hot for nine months in a year and hotter during the other three months. The landscape around the village is very drab and uninteresting and the scenery is monotonous with very little diversity. There are vast stretches of dry land around the village and dense masses of palmyra clusters are scattered here and there. Thick clusters of thorny bushes and umbrella trees are other features of the landscape. It is, however, dotted with a few green patches here and there. There are small irrigable plots with wells where commercial crops like chillies and other irrigable crops are cultivated. The village does not benefit from any river irrigation. A small jungle stream known as Kilodai runs along the south eastern border of the village but it does not irrigate any lands. Uppodai, an affluent of Chittar, joins Chittar near Gangaikondan. This is a stream liable to heavy floods during the rainy season and it runs very near the north-western border of the village. In fact a traveller from Gangaikondan to Kilakottai has to pass through Uppodai. There are no irrigation tanks in the village and there are two small ponds where water stagnates during the rainy season. People occasionally bathe and wash their clothes in these ponds. The soil is dark-grey in colour and comparatively easy to plough. In hot weather, the soil opens out in wide cracks. This soil is said to be ideally suited for cotton cultivation.

Climate and Rainfall

9. The village gets very scanty rainfall of about 15″ to 18″ per annum and most of it from the north-east monsoon during the months of October to December. The rainfall during the south-west monsoon is very negligible and the village gets only occasional showers during the months June to September. April, May and June are the hottest months of the year with the temperature raising about 100° F. During the other months also, it is quite hot and dry. The vegetation is rather meagre in extent and stunted in growth. The stunted growth of the vegetation is due to dry condition of the soil and extreme heat.

Flora and Fauna

10. The village extends over an area of 1,627 acres, out of which, about 1,482 acres are cultivable lands and the rest are poramboke and waste lands mostly covered with rocky terrain and forest like growth of thorny bushes. The flora around the village does not have much variety. The most numerous trees are palmyra trees and Karuvai trees *acacia arabica*. There are also other varieties of acacia family like *acacia speciosa* known in local parlance as Vagai tree and *acacia planifora* known in local parlance as Odai trees. There are also a good number of umbrella trees in and around the village and shade-giving trees like tamarind, portia and margosa trees. There are also a number of seemai odai trees *prosipis zuli flora*. Besides these, there are a large number of other thorny trees and waste plants like *euphorbia Thirugukalli*, *Opuntia dinnenil*, *Chapathi kalli euphorbia antiquorun*. The fauna consists of only domestic animals like cows, bulls, buffaloes, sheep and goats. The other items of fauna found in this village are the snakes and the birds. Snakes like cobras, russels, wiper etc.,

are found in the waste lands around the village amidst the bushes. Besides these, there are country birds like eagles, woodpeckers, country pigeons, crows etc.

Residential pattern

11. Besides the main settlement of Kilakottai, this village also has two hamlets called Kailasapuram and Gopalapuram. The main settlement of Kilakottai is situated in the centre of the village. The hamlet Kailasapuram is at a distance of three furlongs from the main village on the south-east. Kailasapuram lies at the south-eastern corner of the village and the cart track from Gangaikondan enters the village through Kailasapuram. The smaller hamlet of Gopalapuram is situated to the north-west of the main village at a distance of two furlongs. The main settlement of Kilakottai is a conglomeration of ill-planned clusters of dwellings except for a main street running in the midst of the village from east to west. The cart track from Kailasapuram passes through this main street. A number of narrow and winding lanes branch off from the main street to provide access to the houses in the interior. This settlement is predominantly occupied by Devendrakula Pallas. Eighty two out of the 90 households in this settlement belong to the Devendrakula Palla community. The other households living in this village are two households of Veeranattu pallans, four Muslim households and two Vannar households. The Veeranattu Pallas live in the south-western corner of the village and their dwellings are a little separate from those of the Devendrakula Pallas whom they consider to belong to an inferior sect. The Muslims, however, are living in the midst of Palla houses even though there is no social relationship like inter-dining between them. The Vannan households are also situated amidst the Palla dwellings. The Community Hall in this settlement is situated at the western end of the village and a temple is located at the north-western corner. The Christians and Hindus have separate burial grounds to the north of this village. Most of the dwellings in this settlement are thatched huts, the tiled and terraced houses being as few as ten. The extreme poverty of the Devendrakula Pallas is well reflected in the low and small thatched huts in which they live.

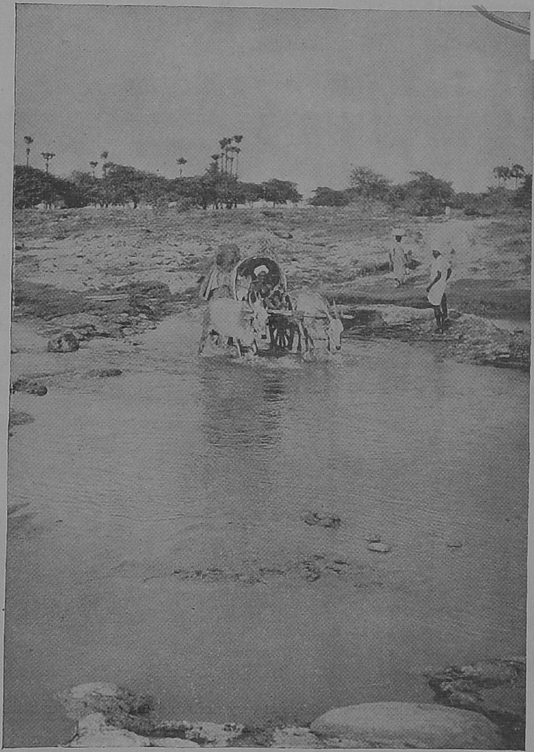
Hamlet

12. The hamlet Kailasapuram is not only bigger in size than the main village but it has a cleaner and more prosperous appearance. There are a number of well built tiled and terraced houses reflecting the comparative prosperity of the people in this settlement. There are three main streets in Kailasapuram, one running from east to west, the other from south to north and the third connecting these two in a triangular pattern. A number of narrow paths and by-lanes branch off from this main street at various points to provide access to the interior houses. Kailasapuram has two well built churches with tall sphires which are the prominent geographical landmarks. One of the churches belongs to protestant sect of Christians and the other to the Catholics. There are two schools in this settlement, one of them a primary school, the other a Higher Elementary School. The hostel attached to the Higher Elementary School is also situated in Kailasapuram. The community hall built with the assistance of the Block is situated at the northern corner of the village. This settlement is predominantly occupied by the Veeranattu Pallas of whom there are about 154 households. There are also 14 households of Chakkilia community and their dwellings are situated at the south-eastern corner of the village, a little removed from the dwellings of the Pallas. This is indicative of the fact that the Chakkilias are considered an inferior community. The other minor communities of the village like Asaris, Maravars, Nadars and Muslims are living amidst the Palla dwellings even though they do not mix in matters of dining etc.

13. Gopalapuram is the smallest of the three settlements. There are only nine households living here and all of them are high caste Hindus who live separately from the Palla community. Of the nine households, four belong to Chettiar community, three to Naicker community and two to Asari community. These dwellings are situated in a compact block in Gopalapuram. All the houses are thatched houses and these people are as poor as the Pallas living in the neighbouring hamlet.

Settlement History

14. There is no recorded account to throw light on the settlement history of the communities in this village. However, it is possible to venture



The bullock cart wading through the knee-deep water of the jungle stream that crosses on its way.

The landscape around the village is very drab and uninteresting and the scenery is monotonous with very little diversity.

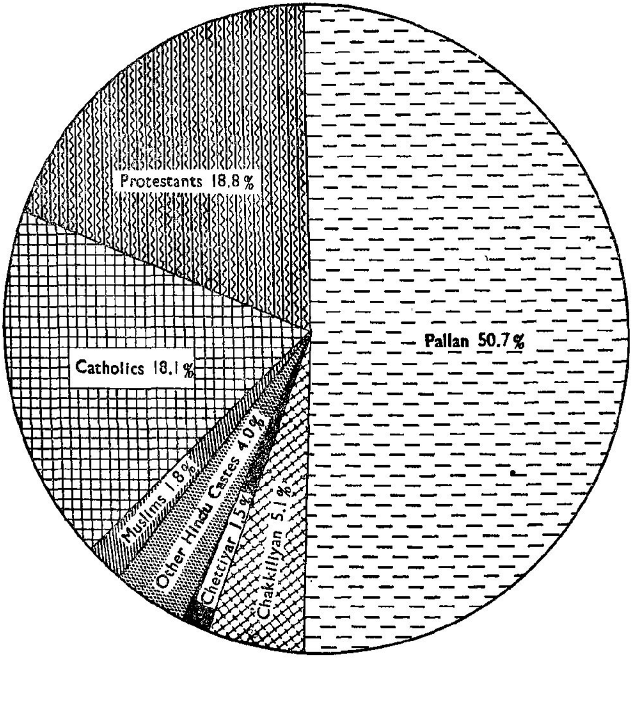
a conjecture from the oral traditions current in the village and from some of the family names and house names. Except a few families of Devendrakula Pallas who are said to be the original settlers of this village, the rest of them seem to have migrated to this village within the last 100 to 200 years. There are distinct family groups among the Devendrakula Pallas bearing the names of their forefathers. These family groups are known as *Valaisals* in local parlance which literally means a circle and denotes a family circle. Mottain Valaisal, Vairan Valaisal, Malayandi Valaisal and Kudikaran Valaisal are some examples of these family circles. According to the oral tradition current in the village, the Mottaian Valaisal and the Kudikaran Valaisal are the original settlers of the village and other family circles have come from neighbouring villages like Sappankulam, Madathupatti and Samalai. The settlement history of the Veeranattu Pallans in Kailasapuram is, more or less, similar to that of Devendrakula Pallans. There are distinct family groups among the Veeranattu Pallas as among the Devendrakula Pallas and these family groups or Valaisals are either known by the number of households originally settled in this village or by the names of the places where they come from or by the names of their forefathers. The family groups which are said to be the original settlers of this village are Upathesi Kudumbam Valaisal, Udayalatha Valaisal, Salsappan Valaisal and Thenkuri Valaisal. Among the other family circles, Aruveetu Valaisal is believed to have come from Naraikinaru, Ponganattu Valaisal from Pongavacher, Kokkorankottai Valaisal from Kokkarankottai and Valadi Valaisal from Sivalaperi. From these facts, it is reasonable to assume that many of the Palla family circles along with high caste Hindus like Naickers and Chettiars must have been the original inhabitants of this village. In course of time more Pallas seem to have come and settled down in this village. About 50 to 60 years back, there were more Naicker and Chettiar households in this village and they have migrated out of the village. The Chakkilias are also believed to have come into this village some hundred years back. The other minor communities like Asaris, Maravars and Nadars are recent migrants in this village within the last 10 to 15 years.

TABLE No. I
Settlement History

Community	No. of households from which people have gone out for employment	Total No. of persons gone out	No. of families which have settled down during the last 10 years	Total number of persons settled	Places from which families have migrated
(1)	(2)	(3)	(4)	(5)	(6)
Pallan	11	32	3	15	Kudagu, Lakshmi Tea Estate, Tea Estate
Chakkilian	1	2	...	...	...
Puthirai Vannan	...	...	...	...	...
Chettiar	1	2	...	...	...
Asari	...	...	1	6	Ilandaikulam, Sankaran koil Taluk, Tirunelveli Dt.
Naicker	...	...	...	...	...
Muslim	4	10	...	...	...
P. C. Pallan	12	27	1	2	Lakshmi Tea Estate
P.C. Maravar	...	...	1	7	(Not stated)
P. C. Nadar	...	...	2	13	(Not stated)
P. C. Pallan (Brother Mission)	5	10	...	...	...
R. C. Pallan	5	23	6	30	Ceylon, Kammapatty, Tea Estate, Lakshmi Estate.
R. C. Asari	...	...	...	...	...
St. Michael's Boarding	...	...	...	...	...
Total	**39**	**106**	**14**	**73**	

P. C.—Protestant christians
R. C.—Roman catholics

ETHNIC STRUCTURE



CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Pallans

15. The population of the village is distributed among 276 households which belong to different communities. Except Pallans and Chakkilians the other communities are numerically insignificant. The relative strength of different communities will be seen from Table No. II below.

TABLE No. II

Ethnic composition

Community	Sub-caste/ Sub-sect	Total No. of house-holds	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
Hindu					
Pallan (S.C.)	Veeranattar	70	299	153	146
	Devendra-kulam	70	329	180	149
Chakkilian (S. C.)	...	14	68	35	33
Puthirai Vannan (S. C.)	...	4	22	11	11
Chettiar	Gourava	4	15	7	8
Asari	...	3	20	10	10
Naicker	Thozhuva	3	12	7	5
Islam					
Muslim	...	5	25	14	11
Christian					
Pallan	Protestant	37	172	92	80
Pallan	Brother Mission	12	67	35	32
Nadar	Protestant	2	13	6	7
Maravar	Protestant (Konda-yarkottam)	1	7	2	5
Pallan	Catholic (Veera-nattar)	49	221	106	115
Asari	Catholic	1	5	2	3
Institu-tional popu-lation.	St. Michael's Boarding	1	123	96	27
	Total	**276**	**1,398**	**756**	**642**

S. C.—Scheduled caste

Pallans form the largest single community of the village and out of the 276 households, 238 households belong to the Palla community. Mr. Thurston describes, Pallans as a 'class of agricultural labourers found in large numbers in the southern districts of Madras State'. Pallans are one of the inferior communities among the Hindus and not long ago they were treated as untouchables. They occupy the lower rungs of the social order below many other castes of Hindus and they claim to be superior only to a few other inferior communities like Parayas and Chakkilias. Nevertheless, they claim a legendary origin. According to a legend quoted by Mr. Thurston, Pallas are believed to have descended from Devendra and by virtue of this fact, the Pallans are otherwise known as Devendrakula Pallans. According to the legend, "sweat of Devandra, the King of Gods, is said to have fallen on a plant growing in water from which arose a child, who is said to have been the original ancestor of the Pallans".

Origin

16. There are also other legends to explain the origin of Pallans. These are based on the derivation of the term 'Pallan.' The word Pallan is believed to be derived from the Tamil word *Pallam* which means a pit. According to one legend, the Pallas came to be called as such because they were standing in a pit at the time when the formation of castes was being ordained by God. It is further suggested that the name may be connected with wet cultivation at which the Pallas are experts and which is carried out on low ground. What ever be the origin of Pallas, they were treated as an inferior community by many of the high caste Hindus and they form one of the important Scheduled Castes to whom special concessions and benefits are extended by the Government in view of their social and educational backwardness.

Sects

17. There are a number of sub-divisions or sects among the Pallas and the numerousness of

the sects among the Pallas is well expressed in a Tamil proverb :

நெல்லு வகை எண்ணினாலும்
பள்ளு வகை எண்ண முடியாது.

which means that one can count the number of varieties of rice (paddy) but it is impossible to count the sub-divisions of Pallans. These sub-divisions also vary from region to region like Kongu country, Chola country etc. There is a local legend to explain how the Pallas came to be divided into so many sects. According to this legend Lord Devendra came down to earth with his sons (Pallas) created a tank and a vast stretch of fertile lands and asked the sons to settle in that place and earn their livelihood. All the 18 sons who are believed to be the original ancestors of Pallas, settled down in their place created by their divine father. Each one of them took charge of a particular agricultural operation and in the course of times each one of those 18 people who took to different operations in agriculture and their descendents became a separate sect of Pallas. These facts are explained by a Tamil folk song which runs as follows:

"வித்தும் விதையும் கொண்டு வந்தான்
வீரநாட்டான்
கொட்டும் குழவும் கொண்டு வந்தான்
குழவநாட்டான்
சாலும் சமுத்திரமும் கொண்டு வந்தான்
சமுத்திரநாட்டான்
சக்கும் செழுவும் கொண்டு வந்தான்
சிவந்திநாட்டான்"

This means that the man who brought seedlings was known as Veeranattan and the man who was in charge of irrigation was known as Samudranattan and so on. This legend incidentally points out that agriculture is the traditional occupation of all the sects of Pallans except one sect known as Vadia Pallans or Vadias who took to weaving.

18. The Pallans of this village belong to two sects viz., Devendrakulathans and Veeranattans. The word Devandrakula Pallan, according to ethnographers, is a generic term which is applicable to all Pallans and it is not the specific name of a particular sect. Pallans call themselves Devendrakulathans and they are distinguished from Veeranattan. According to some of the old men in this village, the Devendrakula Pallans originally belong to a sect called *Anja* Pallans and in the course of time they adopted the more honorific title of Devendrakulathans. They were originally called Anja pallans since they used to call their fathers as *Anja* as distinguished from *Aiya* and *Appa* used by other sects of Pallans. The Veeranattans belong to the sect known as *Aththa* Pallans and it is not known how they came to style themselves as Veeranattans. They were previously known as Aththa Pallans because they used to call their mothers as *Aththa* as distinguished from *Amma* used by other sects. The Pallans usually suffix the title Kudumban to their names but the Veeranattu Pallans of this village suffix the title of Nattan to their names.

Veeranattans

19. The Veeranattu Pallans claim to be a superior sect and consider the Devendrakula Pallans as an inferior caste. There is no social relationship like inter-marriage between these two sects and for all practical purposes, they are like two different castes. To support their claim of superiority over the Devendrakulathans they cite a legend which is current among some of the older people in the village. The Veeranattans say that they originally belonged to a superior community and they are actually the descendants of Pallavas, a ruling race of South India in the 7th and 8th centuries. According to this legend, when the Pallava Empire was extended towards the South, a large number of Pallava armies came down to South to establish the hegemony of the Pallavas. The Cholas and the Pandyas along with the Naickers of Madurai attacked the Pallavas by surprise and brought forth their down-fall. The victorious armies of the Cholas and Pandyas chased down the Pallavas and had them massacred. Some of the Pallavas in Morapanad and Valluvanad of Tirunelveli district sought the protection of the local Pallas who where friendly to them. They lived admidst the Pallas identifying themselves with the latter just to escape detection and death at the hands of the Chola and Pandya soldiers. These Pallavas who perforce lived with the Pallas became one among them in course of time. So, their contention is that the Veeranattan were a superior caste previously which came to be fused with the Scheduled Caste of Pallas in the

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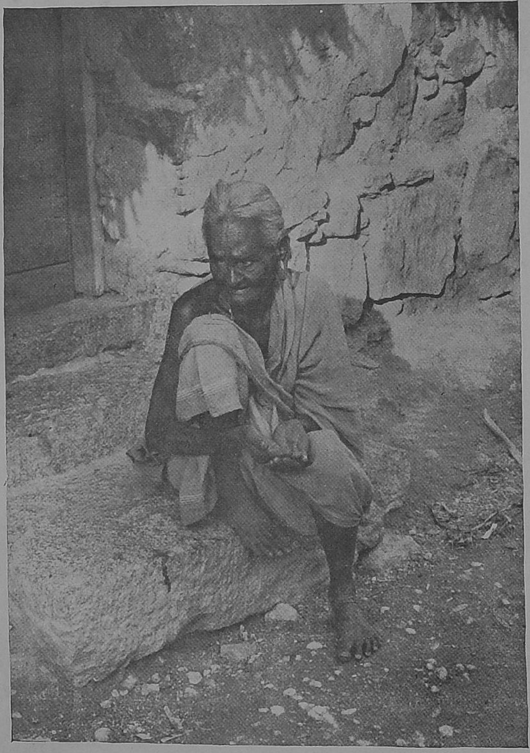
A profile view of the Kilakottai hamlet

The main settlement of Kilakottai hamlet.



A Pallar woman

circumstances explained above. This legend does not sound true and the historical facts referred to in the legend are incorrect. This legend must have been a later invention to rationalise the claim of the Veeranattans that they belong to a superior sect.

Conversion to Christianity

20. As much as 37 per cent of the Pallas in this village are converts to Christianity. Of the 156 households of Veeranattu Pallas, only 71 households are Hindus and the rest are Christians. Forty nine households belong to the Catholic sect and 36 households to the Protestant sect of Christians. There are Christian converts among the Devendrakula Pallans also but they form a minority. Only 12 households of Devendrakula Pallans have been converted to Christianity and they belong to a minor Protestant denomination known as Brother Mission Society. The Devendrakula Pallas were converted to their new faith only in the recent past say, about 30 years back by a Christian priest who is respectfully referred to as 'Grandon Durai' by the local people. This Grandon Durai lived in Naraikinaru about 10 years back and he is said to have been the benefactor of many of the Pallans in this village. The Primary School now being run in Kilakottai was started by Grandon Durai. As regards the Veeanattans, they seem to have been converted sometime in the last century when there were large scale conversion of lower communities to Christianity. Towards the end of the 18th century and throughout the last century, there were a number of missionaries operating in Tirunelveli district and they seem to have carried out large scale proselytization work by providing a number of incentives. The large scale conversions to Christianity were possible due to the following causes:

(i) The Christian missionaries spent a lot of money in providing educational facilities and medical assistance to their new converts. A number of incentives in the form of facilities for higher education and remunerative employment in schools, hospitals and churches were also offered to the Christian converts.

(ii) The English priests who were in charge of the missionary work were held in high esteem by the rural people both because of their high social standing and by their being close to the European Collectors and other District Officers of those days.

(iii) The communities like Pallas were subjected to a lot of social oppression and disabilities in those days and they must have found conversion to Christianity a good opportunity for educational and economic improvement and the resulting social advancement.

Causes for Conversion

21. It may be argued that these material advantages alone would not have induced conversion to Christianity. We do concede that there must have been cases where people adopted the new faith out of conviction and belief rather than for any material advancement. But in the case of the illiterate and poor people, it is reasonable to suppose that these material inducements and the opportunities for economic and social advancement lured them to their new faith besides the social disabilities imposed on them by the high caste Hindus. It must, however, be said to the credit of these Christian missionaries that they spread the education among the communities and provided them with many other facilities. But for them, many of the lower communities would not have had opportunities for economic and social advancement for a few more generations. The large scale missionary activity in Tirunelveli district is also reflected in the religious composition of the district population. 11·9 per cent of the Tirunelveli district population belong to Christianity as against the State average of 5·2%. In rural areas of Tirunelveli district, 12·3 per cent of the population are Christians and in urban areas they constitute 11·1% as against the State averages of 4·8% and 6·4%. In the rural areas of Koilpatti taluk, Christians constitute 7·3 per cent of the population and a considerable proportion of these Christians originally belonged to the Palla community.

22. There have not been any such large scale conversion to Christianity during this century and especially so, in the post-independence period. This is possibly due to the fact that Hindu Harijans who are considered as Scheduled Castes are entitled to greater benefits under the welfare schemes of the National Government. For the purposes of

special concessions and benefits like subsidised housing, educational concessions and free supply of livestock and agricultural implements, the Hindu Harijans are entitled to greater benefits than the Christian Harijans who are not treated as a Scheduled Caste for purposes of these concessions. For these reasons, a few people of this village overnight became Hindus by declaring themselves as such with the sole purpose of applying for free supply of bulls to the Harijan Welfare Department. We heard of two such cases in this village and it was not possible to elicit more information on other cases. At the same time there have also been conversions from Hinduism to Christianity in stray cases. There have been four such cases in the last ten years. Two Hindu girls became Christians by marrying into the Christian families. Another Hindu girl who was studying in a Christian Teachers' Training College became a Christian and married a Catholic boy. Another Hindu boy who was studying matriculation was persuaded by the argument that it would be easier for him to get admission into a Christian Teachers' Training Institution and later to get appointment as a teacher in one of the Christian schools, if he became a Christian. Apart from these, there have not been any conversions to Christianity in the recent past.

23. Even though a considerable proportion of the village population are Christian converts, it has not made much difference in their day-to-day life and social relationships. As far as these people are concerned, the caste to which a person belongs rather than the religion is a decisive factor in social life. A Veeranattu Palla would marry into another Veeranattu Palla family, whatever be his religion, but he would not marry into an Devendrakula Palla family or a Chakkilia family even though the latter may belong to the same religion. Thus, in social life caste rather than the religion plays a decisive role.

Ritual structure

24. The rituals and ceremonies attendant on important occasions like marriage, birth, attainment of puberty etc., indicate the peculiar cultural attributes of a community. The Pallas have certain customs and observances peculiar to themselves as may be seeh from our discussion on the marriage ceremonies. Consanguineous marriages are quite common among the Pallas and even now a Palla boy has the first claim on his maternal uncle's daughter. Other preferred degrees of relationship in consanguineous marriages are a boy's paternal aunt's daughter or the sister's daughter. Many of the Pallas consult the astrologer and see whether the horoscopes of the boy and the girl agree, before entering into a matrimonial alliance. In cases where no horoscopes have been written, the appropriateness of the match is decided by comparing the names of the bride and the groom and the stars which are associated with the names. Another important aspect which many of the orthodox Pallas examine is the time at which the girl attained puberty, to see whether it is auspicious or not. This is known in local parlance as *Pootha Lakshanam.* Examining the suitability of the match between a boy and a girl is locally known as *Porutham parthal* and it is done by an astrologer who lives in Naraikinaru, and who charges only one rupee to examine the suitability of a match. This astrologer, we understand, is more of a sooth-sayer. The marriages are fixed only after the suitability of the match is testified by the astrologer during the *Porutham parthal* which is, however, dispensed in consanguineous marriages where continuation of relationship is a decisive factor. After satisfying themselves about the suitability of the alliance, the Pallas set out to make arrangements for the wedding. The marriage usually takes place in the bridegroom's village. On the day before the marriage, the bride is taken to the groom's village in a ceremonious manner and this is known as *Pen azhaithal* ceremony. This ceremony consists of the groom's sister and a few other relatives receiving the bride at the outskirts of the village and taking her in a procession. The groom's sister takes a present called *Arisipetti* consisting of auspicious objects like rice, coconut, plantains and betel nuts and presents it to the bride during the ceremony.

Wedding

25. The Pallas usually celebrate their weddings in the evenings except the Christian converts who celebrate it in the morning hours. This custom of celebrating the marriage in the evenings is an old custom which have been followed with a view to enable the Pallas, most of whom are agricultural labourers, to finish a day's work in the fields and

attend the weddings in the evenings. The wedding ceremony starts with the offer of prayers to the family deities. The bride and the groom go separately in a procession to a common place in the village known as *Mandai* and offer prayers to their family deities. They face the direction in which the temple for their family deity is situated and offer prayers by breaking coconuts and burning camphor. After the prayers, the bride and the groom are led to the marriage pandal and seated side by side in front of the sacred fire. The community chief called *Oorkudumban* presides over the ceremony. He declares the names of the parties to the alliance and proclaims the marriage. He blesses the Thali before handing it over to the groom. A few other community elders also bless the Thali by touching it. Receiving the Thali from the Oorkudumban, the groom ties it around the bride's neck amidst joyous noise of *Kuravai* made by the surrounding women folk. The groom puts only the first knot and his sister follows it up by putting two other knots. A traditional folk song, partly in praise of the wedded couple and partly as a bit of advice, is sung on the occasion.

26. The wedding ceremony also consists of a traditional game set for the bride and the groom in the marriage pandal. Right hands of the bride and the groom are tied together with a towel and they are asked to pick a gold ring concealed in a potful of salt. It is an occasion for fun and frolic for the surrounding people who watch the bridal couple trying to trace the ring in the heap of salt, with their tied hands. The one finds the ring first, gets it as a present. This is followed by the ceremony known as *moiseithal* when the wedded couple receive gifts in money and in kind from their friends and relatives. After this, the bridal couple go round the marriage dais thrice and retire from the gathering and this is followed by the marriage feast.

27. Some of the well-to-do people celebrate marriages in an ostentatious fashion by engaging musicians and by playing gramaphone records throughout. The poorer people celebrate marriages in a very simple manner. The last of the marriage ceremonies is the procession along the streets occupied by the community. The relatives and friends of the wedded couple stop the procession for a minute or two, to give plantains and milk to the couple as a mark of their blessings. When the couple return to the house after the procession, the women-folk of the house do what is called *Arathi* i. e., swinging round a plate containing turmeric water and lighted camphor to ward off the effects of the evil eyes. The day after the marriage, the bride and groom go to the bride's house for, what is known as *Maruveettu kalyanam*. This is a sort of echo marriage and consists of a feast given by the bride's party to the wedded couple and their close relatives. After this function in the bride's house during which the couple are presented with some customary gifts, they return to the groom's village. Among the Pallas, there does not seem to be a separate occasion for the consummation of the marriage.

Christian wedding

28. The marriage customs of Christian Pallas are, however, different from those of the Hindus. The Christians, whether Protestants or Catholics, have to inform their priest about the proposed marriage atleast three weeks in advance. The priest would announce the proposed marriage during the weekly prayers in the church on Sundays for three weeks. This is done with a view to elicit any objection to the marriage, whether religious or social, from the members of the community. The Christian marriages are invariably celebrated in the church. Some of the Catholics of this village celebrate their weddings in their Parish Church at Puliampatti, a village three miles away. The Protestants celebrate the weddings in their church in the village. On the day of the marriage the bride and the groom are taken separately in procession to the church. The wedding ceremonies start with the mass prayers at the church. After this, the priest poses the customary question to the bride and the groom whether they would take the other for their life partner. After the bride and groom formally signify their consent, the priest proclaims the marriage. The priest blesses the Thali and hands it over to the groom who ties it around the bride's neck. Thali used by the Christians, both Catholics and Protestants, is in the shape of a cross. After this simple ceremony at the church, the marriage party returns to the groom's house where the mariage feast is held. The Christian Pallas also observe some of the Hindu customs like

Pen azhaithal when the bride is ceremoniously brought to the groom's village, *Moiseithal* when the relatives and friends give presents to the wedded couple and *Arathi eduthal* when the effects of the evil eyes cast on the wedded couple are warded off. There does not seem to be any significant difference between the Catholics and the Protestants in the celebration of marriages except that the marriages are celebrated in their respective churches.

Birth customs

29. Certain rituals and ceremonies are performed on the birth of a child in the family. The birth of a male child is greeted with the joyous songs of 'Kuravai' as a male child is considered to be a welcome addition to the family. This 'Kuravai' noise is not made when a female child is born. One of the important ceremonies performed after the birth of the child is known as '*Seenikoduthal*'. As soon as the baby is born, an elderly person who is not widowed, dips a bit of cloth into water dissolved with palm jaggery and then places the sweetened cloth on the tongue of the new born baby. This ceremony symbolises the elder's blessing that the life of the baby should be as sweet as the jaggery which it tastes first. Some of the Pallas give a steel pen to the baby to hold with the belief that it would evoke God's blessing for an educated career. But this ceremony is not observed by all and it is an innovation among a few families. The birth in a family entails pollution for 16 days, during which time, the members of the family do not go to the temple or enter any holy places. The pollution is terminated by the purificatory ceremony performed on the 16th day.

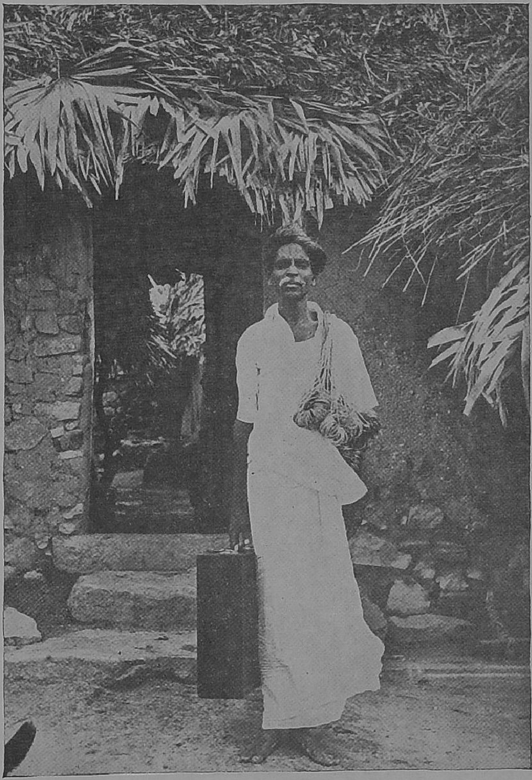
Naming ceremony

30. Among the well-to-do families, the name giving ceremony is celebrated within 6 months of the birth of the child. This is rather a simple affair. An elderly person lifts the baby in his arms and announces the name that is to be given to the child. On this occasion the ceremony called *Kappu kattuthal* is also performed and it consists of tying a turmeric coloured string round the waist of the male child. The formal ceremony of naming the child is not observed among many of the poorer families and it is most informally done inside the family by the parents of the child taking a decision on the name. The children are named usually after the family deities like Sudalaimadan, Karuppuswamy etc., or after one of their deceased ancestors. Of late, a tendency to adopt more fashionable names is noticeable. Naming the child is a formal ceremony among the Christians. Within three months of the birth of the child, the child is named and baptised. This ceremony takes place at the church after a mass prayer on a chosen day. Before naming the child, the priest invokes the blessings of God and sprinkles a few drops of water on the baby before baptising it. On this occasion sweetmeats are distributed to the assembled relatives.

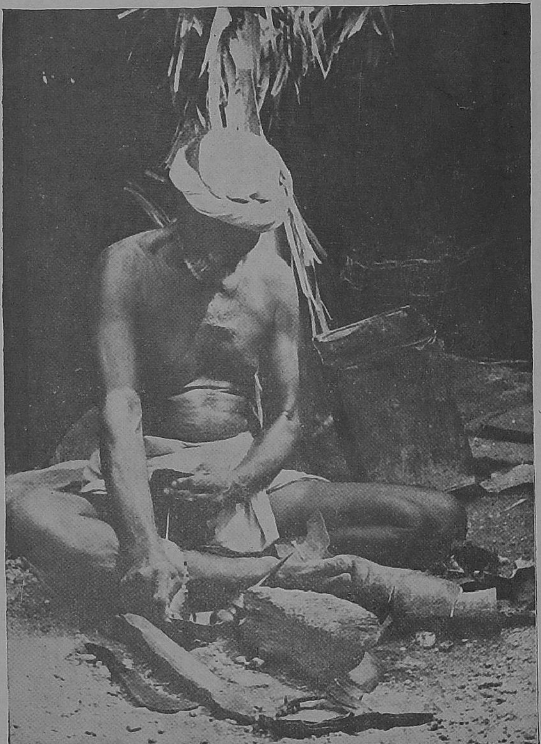
31. Another important ceremony in the life circle of Pallas is the tonsure ceremony when the head of the baby is shaved for the first time and hair is offered to the family deities as a mark of respect. This is performed when the child is about two to three years old. It is performed usually in the temple dedicated to the family deity. On this occasion, the ears of the children are also bored. The scale of celebrations of this ceremony differs very much according to the economic status of the parties.

Attainment of puberty

32. Attainment of puberty by a girl is also attended with a few rituals. It entails pollution for 16 days and the girl is kept secluded in a temporary shed adjoining the house during this pollution period. The girl is fed with nutritious food like eggs and sweetmeats during this period. There is a custom among the Pallas which requires the relatives of the girl to send special food to the girl in turns i.e., one family sends food for a day. On the sixteenth day, purificatory ceremonies are performed to terminate the pollution. The girl is ceremoniously bathed amidst the joyous noise of 'Kuravai' made by the women-folk and she is dressed up with new clothes presented to her for the occasion by her maternal uncle. She is seated on a platform and a small boy among their relatives is dressed up like a bride-groom and is seated by the side of the girl. A farce conversation is gone through treating the boy and the girl as bridal couple. This ceremony is supposed to signify the fact that the girl is ready to be given in marriage. But the immediate purpose of this ceremony is to have some fun and frolic. The relatives make presents of cash and kind



An itinerary bangle seller of Gourava Chetty caste.



The local cobbler. He belongs to the Chakkiliar caste.

to the girl who pays her respects to the elders by doing obeisance. These puberty ceremonies are also observed by the Christian converts without any difference.

Funeral rites

33. The dead among the Pallas are usually buried. As soon as a person dies, the message of sorrow is sent to the relatives through a Chakkilia who performs this traditional job. After all the relatives have assembled and paid their condolences, the funeral rites start with the ceremonial bathing of the corpse. The male relatives of the deceased go in a procession headed by the drummers and bring water from the village well. The corpse is bathed with this water and new clothes are put on it. The dead body is carried in a bier made of bamboos in a procession headed by the drummers to the burial ground. Half way between the house and the burial ground, the bier is placed on the ground and the eldest daughter of the deceased performs the ceremony called *Kollikudam odaithal.* The daughter goes round the corpse three times with a new potful of water and breaks it by dropping it on the ground, on the headside of the corpse, at the completion of the third round. Women-folk return to the house from this point and only men-folk follow the corpse to the burial ground. At the burial ground, each of the relatives of the deceased throw a handful of earth into the grave after the corpse is lowered into the pit. The sons of the deceased have their heads shaved at the burial ground itself, as a sign of mourning.

34. Another peculiar custom among the Pallas is that relatives and friends attending the funeral contribute a sum of 25 P. each to the bereaved family for meeting the funeral expenses. This customary contribution is called *Moiseithal.* The day after the funeral, the relatives take cooked rice to the grave and after offering it to the soul of the deceased, the rice is thrown to the crows. There is a belief that if the crows eat that rice, the soul of the deceased would find its way to eternal rest. If, on the other hand, the crows do not eat that rice, which happens very rarely, the reason is ascertained through a sooth-sayer and some propitiatory ceremonies are performed for the good of the soul of the deceased. The members of the bereaved family fast throughout the day of the death; it is only after the cooked rice is offered to the grave and to the crows the next morning, they break their fast. While breaking the fast, they also feed the close relatives. At the time of the feast, a branch of the tamarind tree covered with a white cloth, is kept in a corner of the house to symbolise the deceased. Rice is formally offered to it. The belief underlying this custom is that the soul of the deceased returns home to partake the feast. A pollution period of 15 days is observed after the death and the purificatory ceremonies are performed on the sixteenth day. The members of the bereaved family, after a purifying oil bath, go to the grave-yard with eatables. After praying for the soul of the deceased, the eatables are offered to the crows. Normally, the dead bodies are buried on the same day on which the death occurred. But if death occurs on a Friday, it is believed to be inauspicious to bury it on the same day. But when a death results from a contagious disease or when the decomposition of the body is feared, the dead is buried on the same day even if it is Friday. The bad effects of this inauspicious burial on a Friday are counteracted by sacrificing a chicken which is tied to the coffin.

35. The funeral rites of the Christians are similar to those of the Hindus with a few differences. Among the Christians the dead body is first taken to the church on the way to the burial ground and prayers are offered for the well-being of the soul. During these prayers the church bell is rung in a particular note to announce the funeral. Unlike the Hindus, the Christians visit the graves and offer prayers every year on the All Souls Day which falls in the month of November. Some of the Christians erect small tombs over the graves. The Hindus, Catholics and Protestants have separate grave-yards in this village.

Chakkilians

36. The other numerically important community whose ritual structure deserves a detailed study is the Chakkilians who constitute 5·5 per cent of the village population. The Chakkilians are cobblers by tradition. They are fair-skinned as contrasted with the dark-skinned Pallas and they speak Telugu. Mr. H. A. Steward describes Chakkilians as 'the leather workers of the Tamil districts corresponding to the Madigas of the Telugu country'. According

to him, they are immigrants from the Telugu districts for no mention is made of this caste either in early Tamil inscriptions or in the early Tamil literature. In social hierarchy, they occupy the lowest rank, though there is much dispute on this point between them and the Parayans. They cannot be strictly classified either as Saivaites or Vaishnavaites for in actual fact they are devil worshippers. The deities of special adoration among the Chakkilians are Madurai Veeran, Gangamma, Mariamma, Muneswara etc. The Chakkilians of this village stated that they originally belonged to the same caste as the Naickers and their social position degenerated in the course of time. But there is no legend or tradition to support this claim except the fact that Naickers and Chakkilians speak Telugu. The Chakkilians are placed below the Pallas in the social order whereas the Naickers are considered socially superior to the Pallas. The Chakkilians in this village perform many of the traditional functions for the Pallas in return for which they get annual wages in grains at the time of harvest. The Chakkilians live in a secluded corner of the village with their dwellings separated from those of the Pallas.

Marriage Customs

37. Girls are usually married after attaining puberty. Originally, it is said, boys used to get married to girls older than themselves. But now the bride is usually younger than the bridegroom. Consanguineous marriages are quite common among the Chakkilians and before a girl could be married, the consent of her maternal uncle has to be obtained. The weddings are usually celebrated in the groom's house. The marriage is preceded by the betrothal ceremony known as *nichayathamboolam* in local parlance. This ceremony consists of exchange of betel leaves and nuts, known as *thamboolam* between the parties to symbolise their agreement to enter into the alliance. One peculiar custom among the Chakkilians lies on the way of announcing the wedding and in inviting the relatives and friends. One week before the wedding day, the bridegroom's party distributes sweets made of cumbu and cholam flour mixed with jaggery, to all the people of their community in the village. This is a traditional form of announcing the wedding as well as an invitation to the wedding. This custom is known as *cormavukoduthal* and it entails certain obligations on the part of the recipients. Besides the obligation to attend the wedding, the people of the community and particularly the relatives are obliged to feed the bridegroom in turns for one week preceding the marriage. On the day prior to the wedding, the bride is ceremoniously brought to the bridegroom's village during the ceremony called *pen azhaithal*. The wedding ceremonies on the next day start with the ceremonial bathing of the bridegroom. The groom is dressed in new clothes and small rings made of iron and brass are tied to the anklets and hands of the bridegroom and beads are worn around his neck. Clad in the ceremonial dress the groom is taken to the common place of the village called 'Mandai' where prayers are offered to the family deity. The bride also arrives at the place and offers prayers to her family deities.

38. The maternal uncle of the bride plays an important part in the wedding ceremonies. After the prayers to the family deities, the bride performs another ceremony in order to propitiate the evil spirits. The maternal uncle of the bride makes a small pit and puts branches of avarai, and erukku plants with three small balls of cowdung, three pieces of turmeric and three pieces of tiles. The bride is asked to cross over this pit. While the bride is facing her maternal uncle the latter takes three small rolls of cooked rice, swings them round the head of the bride and throws them over her head. After this, two women hold long cumbu sticks like an arch and the bride is asked to pass through and go round the arch thrice. These ceremonies, it is believed, are performed to propitiate the evil spirits and to invoke the blessings of their family deities for a happy wedded life.

39. After these rituals at the 'Mandai', the bride and the groom are taken to the marriage house and seated on the dais. The maternal uncle of the girl ceremonially joins the hands of the bride and the groom and proclaims the marriage. This ceremonial joining of hands is known as *Kaippidi* in local parlance. The community chief of the Chakkilans known as *Peththai* presides over the wedding ceremony. The Thali is touched and blessed by the Peththai and a few other elders before it is given to the bridegroom who ties it round the bride's

Chakkilia women

An old man of Naicker community

neck. To symbolise the formation of a new family, a new lamp is lit and placed on a heap of rice and other grains. This is followed by the game of the tracing the ring in a potful of salt by the bride and the groom with their tied hands, as we have described while discussing the marriage ceremonies of Pallas. Among the Chakkilians also, the relatives and other invitees to the wedding make presents in cash and kind during the ceremony known as *moi seithal*. The wedding feast marks the end of the ceremony.

Puberty rites

40. The rituals attendant on the first menstrual period of a Chakkilia girl are also quite elaborate. The attainment of puberty by a girl is announced to their relatives of the community in the same way as a wedding is announced. As soon as the girl attains puberty, they give sweetmeats made of jaggery and cumbu flour to all their relatives in the village. This distribution of *cor mavu* as it is called, creates an obligation on the part of the relatives to supply food in turns to the girl during the pollution period of 15 days. During the pollution period, the girl is kept secluded in a temporary hut and she is not allowed to enter the dwellings or other holy places. The purificatory ceremonies are performed on the 16th day. The girl is taken in a procession to the nearby well and is given a ceremonial bath by her relatives. After she is dressed in new clothes, her maternal uncle spreads out on the ground some auspicious objects like balls of cowdung, turmeric and pieces of charcoal and the girl is asked to walk over it. The uncle then picks up the articles on the ground, swings them round the head of the girl and throws them over her head. On the 16th night also, she does not enter the house and she is asked to sleep in the verandah of the house. Some thorny plants are thrown at the entrance of house to symbolise that the girl is prevented from entering the dwelling till next morning. The next day, the girl wears a new pair of sandals presented by her uncle and then enters the dwelling. The last of the purificatory ceremonies consists of her uncle killing a chicken and swinging round her head with the purpose of warding off the effects of the evil eyes.

Funeral ceremony

41. The Chakkilians too bury their dead and their funeral rites have several similarities with those of the Pallas. The corpse is carried in a bier after it had been given a ceremonial bath and dressed in new clothes. Before the bier is lifted prayers are offered to the family deities by breaking coconuts and burning camphor. Midway between the house and the grave-yard, the eldest daughter of the deceased performs the *kollikudam odaithal* ceremony and returns home with the other women-folk. At the burial ground, the male relatives put a few grains of rice in the mouth of the corpse before the body is lowered into the pit. The eldest son also performs the ceremony of 'kollikudam odaithal' at the burial ground. On returning home, the relatives and friends contribute four annas each towards the funeral expenses. As among the Pallas, the purificatory ceremonies are performed on the 16th day after the death, to terminate the pollution. But the Chakkilians have a few customs peculiar to themselves. A doll is made out of sticks and straw and cloth is wrapped around it. This is supposed to represent the deceased. The doll is taken to the grave-yard on the 16th day and it is burnt there. After it is completely burnt, water and milk were sprinkled on it. Keeping a lighted lamp on the grave, edibles like cooked rice, some pieces of mutton, coconut and plantains are offered to the grave and the party waits at a distance till some of these edibles are eaten by the crows.

Other communities

42. The other communities in this village are numerically insignificant. There are four households each of Chettiars, Vannans and Asaris and three households of Naickers. There are also two households of Nadars, one household of Maravar and five households of Muslims. The Vannans of this village belong to a sub-sect called Puthirai Vannans who wash clothes for inferior communities like Pallas. The other sect of Vannans would not wash clothes for inferior communities like Pallas and Parayas but would perform the traditional services only to the high castes. The Puthirai Vannans in this village claim to be superior to the Chakkilians although this is not readily conceded by the latter. The customs and manners of Vannans are similar to those of Pallans in their essentials. Divorce and re-marriage of widows are allowed among the Pallas, Chakkilians and Vannans but it is proscribed among the high castes of this village like Naickers, Chettiars and

Asaris. The lower communities of Pallas, Vannans and Chakkilians also have the system of 'parisampanam' or the traditional amount paid as a nominal price for the bride. The traditional amount paid by Vannans and Chakkilians is Rs. 10.50 and for the Pallas it is Rs. 21. The Vannans also bury their dead like Pallas and Chakkilias.

43. The Chettiars of this village belong to a sub-sect called Gourava Chettiars whose traditional occupation is said to be bangle selling. The Naickers found here belong to the sub-sect of Thozhuva Naickers and they belong to the same caste as the poligar chieftain Kattabomman. The Naickers and Chettiars speak Telugu at home and their customs and manners are also similar. Their marriages are presided over by Brahmin priests and they do not invite any of the lower community people to their feasts. They also have the ceremonies called 'pen azhaithal' prior to the wedding, 'moi seithal' during the wedding and 'maruveedu kalyanam' or echo-marriage after the wedding. They do not however allow divorce or widow remarriage. In their marriages, the Brahmin priest blesses the thali and hands it over the bride-groom who ties it round the bride's neck. The customs and manners of Asaris are, however, significantly different from those of others. They observe a number of brahminical customs and unlike many other high castes, they do not get the Brahmin priests to preside over the wedding but their community chief officiates as the priest. They wear sacred threads like the Brahmins and the sacred thread is invested on the boy on the day prior to the wedding during the ceremony known as 'upanayanam'. Another peculiar custom among the Asaris of this village is that the bridegroom is not permitted to see the bride before the Thali is tied. When the bride and the bridegroom are seated in the marriage pandhal, a curtain is put in between them to hide the bride from the gaze of the bridegroom. The groom has to stretch his hands across the curtain and tie the Thali round the bride's neck. After the Thali is tied, the curtain is removed. The Asaris and Chettiars, unlike the other communities cremate their dead. The Muslims of this village are Tamil-speaking Muslims and they belong to the wider sect of Muslims known as Labbais. The three households of Maravars and Nadars are Christian converts. They are recent migrants to the village. Their customs and manners are similar to the other Christians in the village.

Dwellings

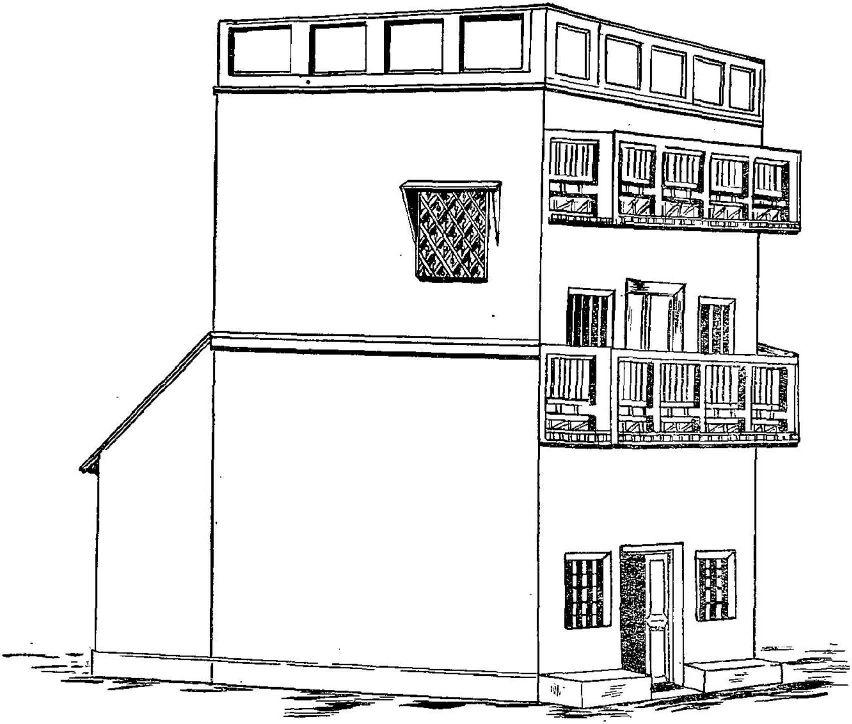
44. The population of this village is distributed among 275 households and an institution. The 275 households are in the occupation of 262 dwellings. So, 13 dwellings accommodate more than one household and all the rest accommodate one household each. The majority of the dwellings are thatched huts. There are altogether 164 thatched huts and these constitute 62.6% of the total number of dwellings. There are 83 tiled houses which constitute 31.7% of the total dwellings and only 15 houses are well-built terraced houses. All these terraced houses are found in Kailasapuram hamlet where the comparatively prosperous section of the village population is found. As between the two sects of Pallas viz., Veeranattans and Devendrakulathans, the former are comparatively better off and among the Veeranattans, themselves, many of the Christian Pallas are economically sound. Out of the 15 terraced houses, only one belongs to a Maravar household and all the rest belong to the Pallas; 12 houses are owned by Christian Pallas and two by Hindu Pallas. Even among the tiled houses, majority of them are owned by the Pallas particularly the Veeranattu Pallas in Kailasapuram. Bulk of the tiled houses are found in Kailasapuram hamlet. All the houses in Gopalapuram hamlet are thatched huts. In Kilakottai, the thatched houses are predominant and the tiled or terraced houses are few. Out of the 83 tiled houses in the village, 33 are owned by Christian Pallas and 36 by the Hindu Pallas. Eleven out of the 14 households of Chakkilians own tiled houses. These tiled tenements were built for these Chakkilians by the Harijan Welfare Department.

45. All the tiled houses in this village are roofed with country tiles and no Mangalore tiles have been used here. The walls of tiled and terraced houses are built of bricks and stones whereas the walls of huts are built of mud. The tiled and terraced houses are built on strong foundations of granite stones but the huts are built on a weaker foundation of random rubble and mud. The flooring in the huts is also made of mud. The mud used for flooring is a kind of soft mud mixed with sand and lime. In terraced and tiled houses, the flooring is made of cement. The thatched huts are roofed with palmyra leaves

TABLE No. III

Households by number of rooms and persons

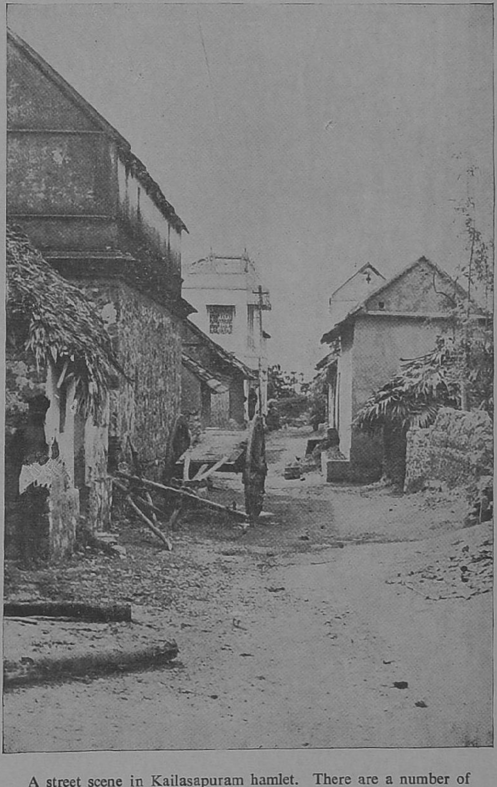
Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				Households	Members	Households	Members	Households	Members	Households	Members	Households	Members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Pallan	140	164	628	...	...	120	512	17	94	2	15	1	7
Chakkilian	14	15	68	...	...	13	63	1	5	...	...	...	...
Puthirai Vannan	4	4	22	...	...	4	22	...	...	...	...	...	...
Chettiar	4	4	15	...	...	4	15	...	...	...	...	...	...
Asari	3	3	20	...	...	3	20	...	...	...	...	...	...
Naicker	3	3	12	...	...	3	12	...	...	...	...	...	...
Muslim	5	9	25	...	...	3	14	...	...	2	11	...	...
P. C. Pallan	37	72	172	...	...	23	85	8	55	3	9	3	23
P. C. Maravar	1	2	7	...	...	...	...	1	7	...	...	...	...
P. C. Nadar	2	3	13	...	...	1	8	1	5	...	...	...	...
P. C. Pallan (Brother Mission)	12	4	67	...	...	10	54	2	13	...	...	...	...
R. C. Pallan	49	67	221	...	...	37	153	7	36	4	30	1	2
R. C. Asari	1	1	5	...	...	1	5	...	...	...	...	...	...
St. Michael's Boarding	1	...	123	...	...	...	...	...	...	...	...	...	...
Total	**276**	**351**	**1,398**	...	...	**222**	**963**	**37**	**215**	**11**	**65**	**5**	**32**



A terraced house of an affluent Pallar household in Kailasapuram hamlet

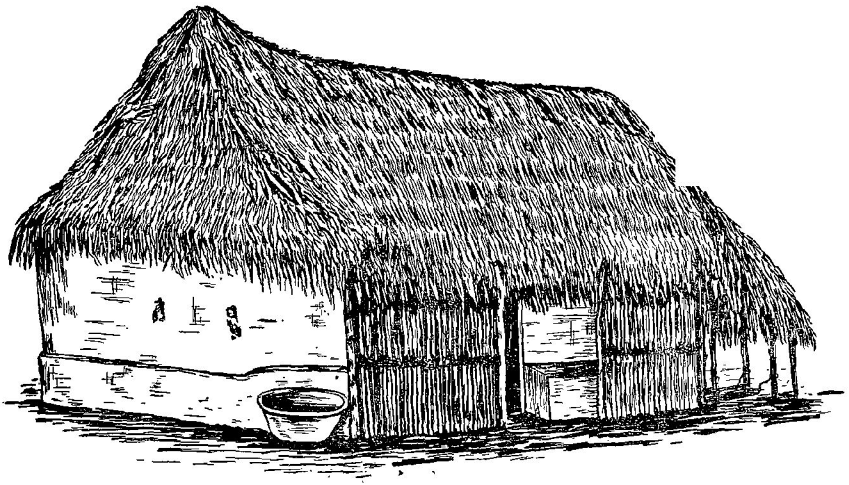
and dry cumbu stalks which are available locally. The thatched huts are very small in size and most of them are single roomed dwellings, the average measurements of the hut being 15 feet long and 7 feet broad. Some of the tiled houses also are single roomed dwellings where a large living room is used as kitchen, store room, living room etc. It is only in the terraced houses and big tiled houses that a number of living rooms are found. Table No. III furnishes the classification of households by the number of rooms in the dwelling. A large majority of the dwellings in this village are single roomed tenements. As many as 222 dwellings or 80.4% of the dwellings are single roomed tenements. Another 37 dwellings (13.4%) have 2 rooms each and only the other 16 dwellings have more than 2 rooms. Except the terraced and big tiled houses which have separate kitchens, in all other dwellings, a corner of the living room is used as a kitchen. In some of the tiled houses and huts, a corner of the outer verandah has been enclosed with palmyra leaves and used as kitchen.

46. There are no houses which have separate bath rooms or latrines attached to them. Many of the terraced and tiled houses and a few of the big huts have enclosures made of palmyra leaves at the backyards where the women-folk take their bath in privacy. Sometimes the children are bathed in front of the huts. Many of the women-folk and almost



A street scene in Kailasapuram hamlet. There are a number of well-built tiled and terraced houses reflecting the comparative prosperity of the people in this settlement.

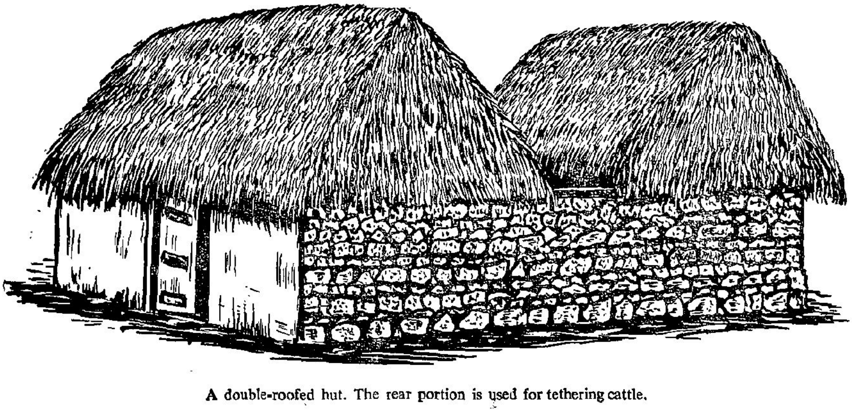
A number of narrow and winding lanes branch off from the main street to provide access to the interior houses.



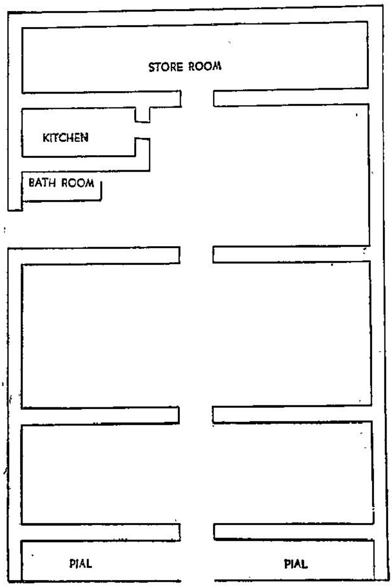
A spacious hut with roof made of palmyra leaf. Note the ceiling in front made of palmyra branches known as Mattai.

all the men-folk go to the irrigation wells for bathing. There is no proper drainage in the village. Only the terraced and tiled houses are ventilated to some extent and there is no ventilation in the huts. Even in the day time, the interiors of the huts are dark. The entrances to these huts are rather low and they measure only about three to four feet. Consequently any one entering the hut has to bend down considerably before entering. A common feature of the houses is the raised platform-like structures abutting the entrance. These are called *Thinnais* and they are covered by the extension of the roof. These Thinnais serve not only as a lounge for the visitors but also as living space for the inmates.

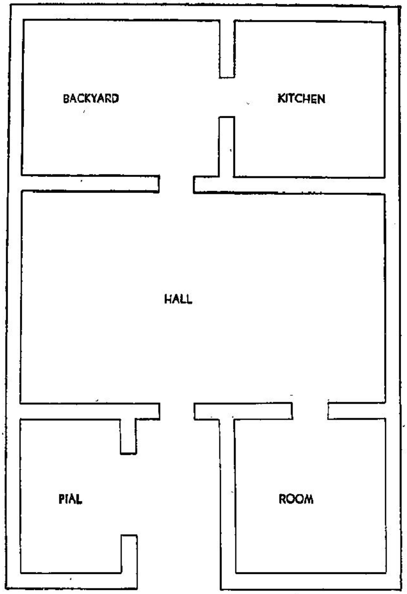
47. The huts in this village are very small and simple and the assistance of masons is not required for their construction. The people themselves build



A double-roofed hut. The rear portion is used for tethering cattle.

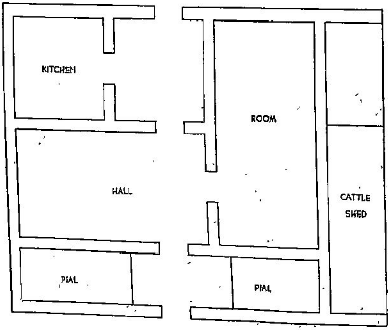


Ground plan of a terraced house

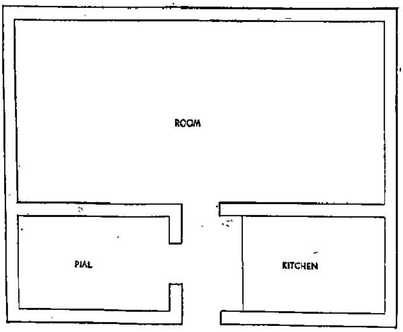


Ground plan of a tiled house

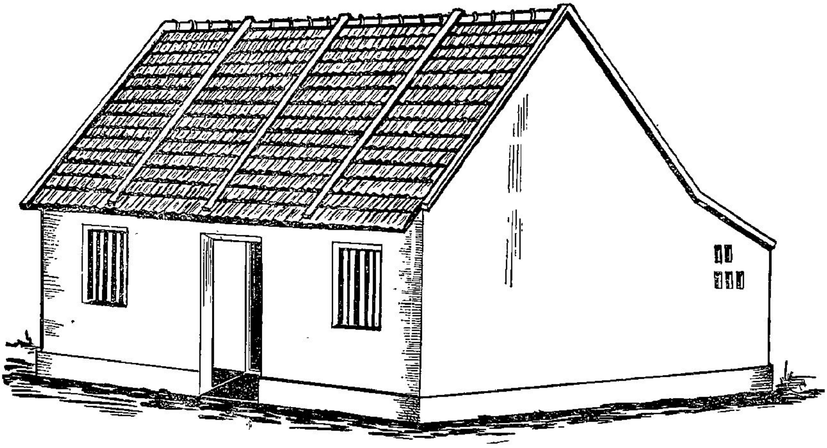
mud wall with the help of labourers and construct roofing with the palmyra leaves and dry stalks of cumbu, using bamboos and palmyra rafters for the framework to support the roofs. They however require the assistance of a carpenter to make the palmyra rafters. It would not cost more than about Rs. 75 to 80 for constructing a small hut of 15′×7′×7′. Some of the bigger huts would cost nearly Rs. 250 to 300. As regards the tiled houses, it would require a minimum of Rs. 1,500 to 2,000, to build a small single roomed tiled house.



Ground plan of a spacious hut



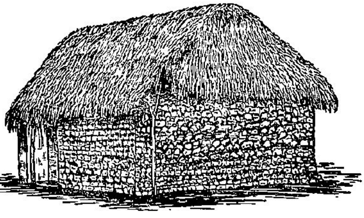
Ground plan of a small hut



A typical tiled house

Furniture and Consumer goods

48. Bulk of the dwellings being thatched huts occupied by poor people, the furniture stock of this village is very negligible and whatever little furniture is there, is confined to a handful of the well-to-do people. Table No. IV gives a detailed account of furniture and consumer goods possessed by the people. The furniture stock of this village consists of 24 chairs, 17 tables, 34 benches and 40 stools. Bulk of these are owned by the Christian Pallas. The teachers' families and many of the landlords possess items like benches, chairs and tables. These items of furniture are not to be found in the huts of the poor people. One item of furniture which is owned by many of the hut dwellers is a cheap kind of cot made of wooden frame and coir ropes. There are altogether about 102 cots of this type in this village. These cots are used by hut dwellers for sleeping. They usually put them in the open, just outside their houses, and sleep on them during summer months. Some of the cultivators have their cots near their fields and asleep. Costly items of furniture like almirahs, easy-chairs etc., are very rare in this village and there are only 14 almirahs and 2 easy-chairs on the whole. These are owned by the comparatively well-to-do among the Pallas. The poverty of the village is also reflected in the possession of consumer goods like bicycles, watches, petromax lights etc. The stock of such consumer goods for the entire village consists of two cycles, one gramaphone, 31 watches, 17 petromax lights, a sewing machine, a camera and a time-piece. Bulk of these are owned by Christian Pallas. The only item of consumer goods which is possessed by many of the households is the kerosene lantern. There are altogether 275 lanterns in this village.



A typical hut—Note the walls made of granite stones.

Utensils

49. As regards the utensils, the earthenware is very common and popular. Almost the entire section of the village population use only earthenware for cooking. The utensils for eating, drinking and other purposes differ according to the economic status of the family. The comparatively well-to-do like the teachers' families and the landlords have plates, tumblers and other utensils made of brass or bell-metal. They have one or two utensils or tumblers made out of stainless steel. As regards the middle income group, they possess a few essential utensils made of brass or bell-metal, like eating plates, tumblers and a few other utensils. In the kitchen of the poor families, the earthenware predominate. Not only do they use earthenware for cooking, but also for many other purposes like storing water, storing

TABLE No. IV

Possession of furniture and consumer goods

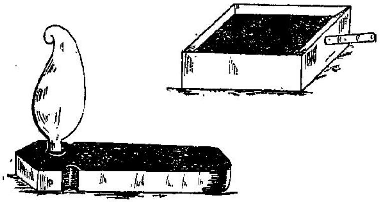
Community	No. of households possessing furniture							No. of households possessing consumer goods									
	Easy chair	Bench	Chair	Stool	Cot	Table	Almirah	Lantern	Harmoniam	Gramaphone	Cycle	Watch	Petromax	Battery light	Sewing machine	Camera	Time piece
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Pallan	...	10	8	11	51	6	5	140	...	...	...	9	3	3	...	1	...
Chakkilian	...	1	...	2	2	1	...	14	...	...	...	...	...	1	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...
Asari	...	2	...	1	...	...	...	4	...	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...
Muslim	...	2	...	1	2	...	...	5	...	...	...	1	1	...	...	...	...
P. C. Pallan	2	11	8	15	19	8	3	37	1	...	1	10	2	14	1	...	1
P. C. Nadar	...	...	1	1	1	...	1	2	...	...	...	1	...	2	...	...	...
P. C. Maravar	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
P. C. Pallan (Brother Mission)	...	3	1	2	7	...	1	12	...	...	...	2	...	3	...	...	...
R.C. Pallan	...	4	6	7	19	2	4	49	...	1	1	8	1	18	...	...	...
R. C. Asari	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	2	34	24	40	102	17	14	275	1	1	2	31	7	41	1	1	1

food etc. Many of them have cheap aluminium tumblers and eating plates. Some of the extremely poor people use cheap trays made of earth for eating. The tray which is used as eating plate has the shape of a broad cup and it is particularly suited for the poor people to take their liquid diet of *conjee.* For drawing water from the wells, some of the middle class people and the rich own buckets made of metal whereas the poorer people use indigenous buckets made out of palmyra leaves. If the household utensils can be taken to be an indication of the economic status of the users, the eating plates and vessels made of mud, used in most of the poorer families, reflect their extreme poverty.

Household Articles

Utensils

Household articles—Kallural and Ulakkai



Household articles—Arivalmanai and Maravai

Attu Ural or the grinding stone

Dress

50. The dressing patterns of the people of this village are typical of a South Indian village. The common mode of dress for the women-folk is with the sarees and blouses. Old women do not normally wear blouses, but cover themselves with an eight yards or 9 yards saree. The young girls use skirts and blouses and the adolescents use three pieces to dress themselves viz., the blouse, the skirt and the half-saree. As regards men, they wear dhoties measuring two yards round their waists. Many of the poor people go about bare-bodied, with only a dhoty around their waists and a towel on their shoulders. These people do not normally wear shirts except when they go out to towns and on festive occasions. When these people work in the fields, they tie their towel round their head, and cross the ends of the dhoty through their legs and tug it firmly at the back of their waist, to enable them to move about fast. The comparatively well-to-do and the educated section of the population invariably use shirts and they wear banians when they are indoors.

51. These being the modes of dressing, the type of cloth used differs according to the economic status. The women-folk of the poorer section particulary the Devendrakula Pallas and Chakkilians use the coarse variety of handloom saree measuring about 8 yards and costing between 10 and 15 rupees each. These people prefer saree of dark colours because of the fact that dark-coloured sarees can withstand dirt and soiling for a longer time especially when they go out to work in the fields. The women-folk of the middle and high income groups wear finer varieties of sarees costing anything above Rs. 20. The men-folk of the poorer section use thick and coarse variety of handloom dhoties measuring two yards. A pair of dhoties costs between four and six rupees. The affluent section wear finer varieties of dhoties like mill-made dhoties. Young boys wear half shirts and trousers. Most of the clothing requirements of the village are bought from the Kayathar shandy and from the itinerant cloth vendors who visit the village occasionally, particularly before the festivals and at the harvest times. Some of the people buy their requirements in Tirunelveli town. There is a tailor in this village who stitches clothes. Another noteworthy fact about the dressing patterns of these people is that many people including women agricultural labourers wear sandals. These are crude types of sandals made by the local Chakkilians costing anything between 12 annas and one rupee a pair. Many of the women also wear sandals because they have to cross thorny tracks when they go to the fields.

Ornaments

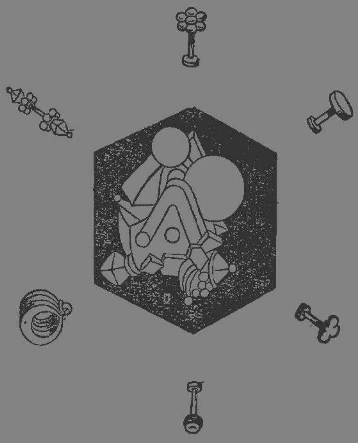
52. Ornaments are a much more costly item of personal equipment than the dress. With the majority of this village population being poor, the golden ornaments are restricted only to the minority of the comparatively affluent section except for one or two essential items. Even the poorest among the women-folk possesses atleast a pair of ear-studs and a pair of nose-screws besides her Thali made of gold. Even an agricultural labourer who leads a hand-to-mouth existence manages to save a little to buy a pair of ear-studs and a pair of nose-screws for his daughter before he gives her in marriage. If he does not have any savings, he buys the essential items atleast out of borrowed money and saves his

An old woman in her jewellery

A view of the Chakkilian's tenements

The view of a back-yard. Cattle are tethered here in the open space or at the thatched sheds constructed out of palmyra leaves.

A catholic Pallar woman in her ornaments.
The heavy ornament on the lobing ear is called '*Pampadam*'



Ear ornaments

prestige. Many of the poor women manage to retain these two items of jewellery throughout their lives although a few pawn them occasionally to meet any unforeseen contingency. Of late, the poor section of the women have taken to imitation ornaments like ear-studs, nose-screws and bangles made of rolled gold, brass and other cheap metals. Such ornaments are quite within their reach and they are bought from the Kayathar shandy. These women mostly wear only glass bangles as golden bangles are beyond their reach. Some of the high income group people have golden chains and the richer among them have bangles made of gold. But such fortunate ones form a very small minority. One of the striking items of jewellery that we came across among the richer section of the village population is what is known as 'Pambadam', an ear-ornament worn by the old women. This is a cluster of studs and rings which hang down the lobing ears of the

Neck ornament—Naripasi, a chain made of glass beads

old women. Some of the old women also have golden wristlets. Leg ornaments like chains and anklets made of silver are also popular among the women-folk of this village.

53. Some of the old people of this village recount an age-old discriminating tradition by which the golden ornaments were restricted to the high castes and the low castes like Pallas, Chakkilias and Parayas were ordained to wear only ornaments made of beads, if at all they wanted to wear any ornaments. But there does not seem to be any evidence to this tradition in the village because those who could afford have golden ornaments. Many of the poorer women who cannot afford neck ornaments made of gold wear chains made of beads.

Diet

54. The staple diet of these people consists mostly of millets like cumbu, cholam and ragi and partly of rice. The households can be divided into three categories on the basis of the dietary pattern viz., (i) those who take only rice, (ii) those who take only millets and (iii) those who take a mixed diet of rice and millets. Only a few households particularly the rich, belong to the first group who live only on rice. Similarly the number of people who live on millets alone are also few particularly the extremely poor people who cannot afford rice even once in a way. The bulk of the households belong to the third category of people who take a mixed diet of rice and millets. The proportion of rice to the total diet varies according to the economic status. Whereas the rich and the middle class people take rice more frequently, the poor use it as an occasional luxury. The high income group people take rice at nights every day. Even these people take millets like cumbu or ragi in the day time. These are the rich landlords and salaried workers like teachers. Seventeen people of this village own paddy fields in Gangaikondan. There are no paddy fields in this village.

55. As for the middle class people, they take rice twice or thrice a week and millets at all other times. The poor people or the low income group people live mostly on millets and rice is only an occasional luxury for them. Firstly, because no rice is grown in this village and only food crops grown here are millets; secondly, millet food is considered as wholesome and filling especially for the agricultural labourers, and thirdly, millet food is cheaper than rice by at least 50%. The poor people who live on millet food mostly, take rice on festive occasions. Rice being a rare commodity in this village, it is considered a luxury among the poor people and it is not uncommon for some of the poor people contemptuously referring to the well-to-do as *Arisi sothukaran*, a slang which means a rice-eating man. Millets consumed here consist of superior millets like cumbu, ragi and cholam as well as the coarse kinds of millets like Kuthiraivali (*Panicum verticillatyr*) Kadaikanni (*Indian oats*) and Thinai (*Panicum Italicum*).

56. The food habits of people will be seen from Table No. V. As regards the frequency of diets, bulk of them viz., 175 households live on two meals a day, 97 households on three meals a day; and four households have declared to be living on one meal a day. Sixty one per cent of the households who live on two meals a day are mostly the poor cultivators and agricultural labourers who do not have anything in the early morning for breakfast. They have a full meal in the morning between 10 and 11 O'clock. The morning meal is usually taken at the fields where they are at work. This would usually consist of the porridge known as *Kanjee* made of cumbu or cholam. It may also consist of cooked ragi flour, a solid form of food known in local parlance as *Kazhi*. Their side dish would usually consist of some chillies, onions or some sort of pickles. The second meal of the day is taken in the evening between 6 and 7 O'clock and this night meal is usually taken in solid form. It either consists of cooked cumbu locally called as 'cumban choru' or 'Kazhi'. The solid food is taken with some sort of sambar. Side dishes of vegetables like brinjal, pumpkin or drumsticks or fried fish are occasionally taken with this night meal. The comparatively well-to-do among them take rice in the nights once or twice a week. On festive occasions, their diet consists of rice and mutton. As regards people who live on three meals a day, the breakfast is taken at 7 O'clock in the morning. For the poor people, the breakfast consists of the remnants of the previous night's meal mixed with water. This is locally called *Pazhaya kanjee*. For the few fortunate ones who belong to the high income group, the breakfast consists of Iddly or Dosai. The second meal of the day is taken about

TABLE No. V

Diet and food habits

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	Number of households taking: Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals & more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pallar	140	...	140	49	...	139	...	2	96	42
Chakkilian	14	...	14	6	...	14	...	2	9	3
Puthirai Vannan	4	...	4	2	...	4	...	...	2	2
Chettiar	4	...	4	2	...	4	...	...	3	1
Asari	3	...	3	3	...	3	..	...	2	1
Naicker	3	...	3	2	...	3	...	...	3	...
Muslim	5	...	5	2	...	5	...	...	2	3
P. C. Pallan	37	...	37	23	...	32	...	...	19	18
P. C. Pallan (Brother Mission)	12	...	12	5	...	11	...	...	6	6
P. C. Maravar	1	...	1	1	...	1	...	...	...	1
P. C. Nadar	2	...	2	2	...	...	...	...	...	2
R. C. Pallan	49	...	49	30	...	48	...	...	32	17
R. C. Asari	1	...	1	...	...	1	...	...	1	...
St. Michael's Boarding	1	...	1	1	...	...	...	...	...	1
Total	276	...	276	128	...	265	...	4	175	97

midday and it consists of cumbu porridge for poor people and rice or ragi food for the well-to-do. Their night meal may consist of either *Kazhi* made of ragi flour or rice.

57. In some of the poor families whose diet consists only of millets, they cook food once in two days. A mixture of cumbu flour and cholam flour is added with a little of water and is kept in the hot sun for a few hours to get it fermented. After this, they add a little more of water and cook it till they get the flavour of ripe Kanjee. The big earthen pot with the cooked food known in local parlance

as *Chotrupanai* is kept in a corner of the house and it meets the food requirements of the family for two days. This Kanjee which solidifies a few hours after is taken along with some kind of sambar or side dish or in the liquid form by mixing water with it.

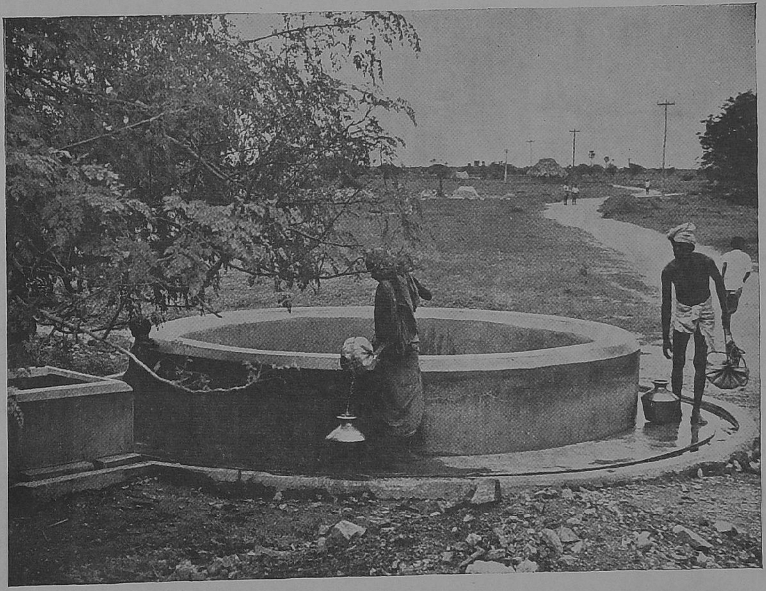
58. Although all the households in the village have been returned as non-vegetarians, meat eating is not frequent among these people, perhaps due to their poverty-stricken conditions and the costly nature of the non-vegetarian food. Mutton is the common item of non-vegetarian food and it is generally taken once a month besides the festive occasions. The comparatively well-to-do take mutton more frequently say twice or thrice a month. Such of those who raise poultry have chicken occasionally. A few of them also eat pork when it is available. Other item of non-vegetarian food is the fish. Many of them get dried fish in the Kayathar shandy and take it as a side-dish. During the rainy seasons, some of them catch fish in Chittar or Uppodai for personal consumption. The Chakkilians eat all kinds of meat like mutton, pork and beef. For the Vannans and Pallas, beef is a prohibited item of food. Another noteworthy feature about the food habits of these people is the seasonal variation in the diet. After the harvesting of cholam when the agricultural labourers are paid the wages in kind, cholam would figure prominently in their food, and so also when other crops like ragi, thinai and kuthiraivali are harvested. In the case of cumbu which is cultivated extensively and which is consumed more than other grains, all the households will have some amount of cumbu always with them as it is the staple item of food both during the harvesting season and beyond it. Cumbu is taken mostly in liquid form and whenever they could afford some side-dish, they take it in the solid form. Cholam is harvested sometime in the month of *Adi* and it figures prominently in their diet for about two months. It is mostly taken in liquid form. It is mixed with ragi flour to make Kazhi. Kuthiraivali is harvested sometime in the month of *Masi* and for two months it forms the main item of diet. Kuthiraivali rice obtained by dehusking the grains is partly taken in solid form and partly in liquid form. Ragi and cumbu are consumed throughout the year in some form or the other and the other grains like kadaikanni and thinai are consumed in lesser quantities than the other grains.

59. Their diet could hardly be called a balanced diet and many of them suffer from malnutrition. Consumption of vegetables is not a regular feature. They usually buy vegetables for about an anna or two for a week either in the local shops or in the weekly shandies. The vegetables commonly consumed here are brinjal, ladies-finger, pumpkin, bitter gourd etc. Brinjal is most frequently consumed than any other vegetables. Some of the people who have garden lands irrigable with well water raise some of these vegetables on the field bunds. The vegetables raised on the field bunds are mostly for personal consumption than for sale.

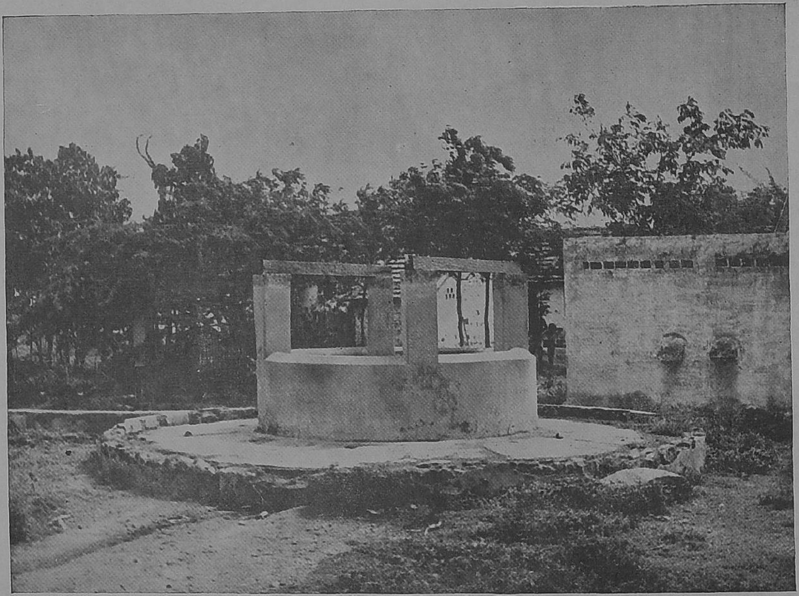
60. In the pre-prohibition days, a number of people were addicted to toddy. The enforcement of prohibition and the effects of this enforcement would be discussed in adequate detail in Chapter V. But here, suffice it to say that after the prohibition a number of people have taken to tea and coffee. According to a rough estimate about 90 per cent of the people take at least tea or coffee every day. During agricultural seasons and during the cold seasons, the consumption of tea increases to two to three cups per day. They usually take tea in the local shops and very few make tea at their homes. Sugar is very rarely used for the tea consumed by them and in its place only palmgur is used. The rates which the local shops charge for a cup of tea (or coffee) are 7 nP. for palmgur tea and 10 nP. for sugar tea.

Drinking water

61. The village is not provided with any protected water supply and wells are the source of drinking water. There are public wells constructed by the villagers as well as by the Harijan Welfare Department besides a number of private wells. In Kailasapuram there are two public wells, one for the Pallas and the other for Chakkilians. The Pallas also have two other private wells. Kilakottai too has two public wells and two private wells to supply drinking water and there is also a public well in Gopalapuram. Since the water level is rather low at 30 to 40 feet, water has to be drawn with long coir ropes and buckets. Such of those poor people who cannot even afford a bucket, use an indigenous type of bucket made of palmyra leaves to draw water from the wells. When water in these drinking water wells dries up

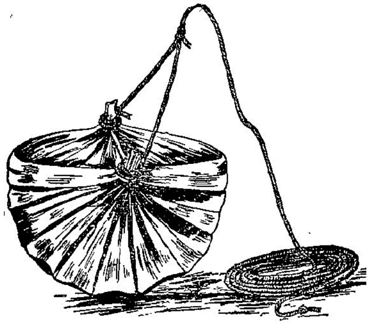


A public well in Kailasapuram hamlet.
Note the bucket made of palmyra leaves used for drawing water.



Well constructed for Chakkilians under Harijan Welfare Scheme.

during the summer months, many of them take water from the nearby irrigation wells, where the people also bathe and wash clothes. Many of the



Pattai—a palm leaf made-bucket used for drawing water

women-folk bring water home and bathe whereas men go to the irrigation wells and bathe.

Health and sanitation

62. The state of cleanliness and standard of hygiene is none too high in this village. Except a a few portions of the village, the rest do not present a clean appearance. There is no drainage to drain off the dirty water. The dirty water from the kitchens very often flows into the streets and the sweeping and dust are also thrown into the streets. A number of dwellings have cattle sheds adjoining them and they are not kept clean. These cattle sheds present a dirty appearance and it provides a breeding ground for the mosquitoes. People with clean habits form only a minority. Many of these illiterate people bathe only once or twice a week and do not wash or change their clothes oftener than twice a week. The people who bathe daily are the few enlightened ones. Some of the agricultural labourers, however, dip themselves in the irrigation wells after the day's hard work to wash off the dust. Their bathing consists of only a dip in the water and does not involve use of soap to clean the body. Many of these people use old gunny bags and dirt-accumulated mats for sleeping. The houses are cleaned occasionally, say once a week when a coating of cowdung mixed with water is given to the flooring.

Common diseases

63. The common diseases, which afflict the people of this village are influenza fever, tuberculosis, intestinal disorders etc. Small pox is also a frequent occurrence especially during the summer months. Though cholera was more or less a regular feature till about five to six years back, there has not been any incidence of cholera in the last five years. This is attributed to the fact that a number of people were inoculated against cholera in the last five years. It was stated that malaria fever was also common in this village and the incidence of malaria fever has been considerably reduced after the preventive action taken under the Malarial Eradication Programme. Though the vaccinator visits this village twice a year, not all the people get vaccinated out of fear of reaction. People who think that an illness is a manifestation of divine displeasure are not uncommon. This belief, no doubt, is being gradually replaced by a more healthy attitude and people are getting vaccinated in increasing numbers. Many of them are totally ignorant of the preventive aspect of medicine and it is only when their fervent appeals to the family deities and demon gods fail them and the sickness become serious they seek the help of the doctor. For ordinary illnesses like fever, cold or stomach trouble, they usually resort to the traditional methods of medication like decoction made out of pepper and other spices. Many of them seek the help of the native physicians in and around the village, who treat the patients with medicines made of herbs and spices. It is only the minority of well-to-do and the enlightened people who readily seek the help of qualified doctors to treat their illnesses. But as there are no modern facilities in and around the village, many of them resort to native physicians. The nearest hospital to this village is at Palamcottah. The country doctor at Manthanvazhvu, 2½ miles away was frequently consulted by the people of this village. There were also native physicians at Gangaikondan. For the past two years a homeopathic doctor at Puliampatti has become popular. This homeopathic doctor is the medical consultant for the Boarding School in the village and he visits the hostel twice a week. The effective cure of a few patients has made this doctor popular in the village and more and more people consult this homeopathic doctor nowadays. Recently

about two months back, a middle-aged man of this village has started practising here after completing his study of homeopathic medicine at Kumbakonam.

64. Of the serious types of illnesses, there were five cases of tuberculosis at the time of our visit. There were no cases of lepers. Tuberculosis seems to be a common occurrence in this village because besides these five cases at present, there had been three deaths due to tuberculosis in the last five years. These people do not go to the qualified doctors often possibly because they are not near at hand or because it involves expenses beyond their reach. They usually take some treatment prescribed by the native physicians to give them temporary relief from cough and other discomforts. The native physicians advise the T.B. patients to smoke a cigar made out of some medicinal leaves and roots. It is only when their disease gets serious that these people think of going to a qualified doctor.

Maternity aid

65. No assistance is usually sought for in maternity cases unless it is an abnormal case. Even there, it is only the rich people who immediately rush to hospitals at Palamcottah and the poor try to obtain some local assistance and they do not usually go to Tirunelveli unless the seriousness of the case makes it unavoidable. Some of the local women who are adepts in delivery cases attend to the normal cases in the village. The standard of pre-natal or post-natal care is very low as evidenced by the high rate of infant mortality. An analysis of deaths in the last 10 years shows that infant mortality alone accounts for nearly 40·4% of the total deaths. No competent maternity assistant is available in the village or in the vicinity. There is one maternity centre at Gangaikondan with a midwife. Very few people of this village go there.

CHAPTER III

POPULATION

Population trend

66. The population of this village according to the present survey was 1,398 persons, comprising 756 males and 642 females. 60 years back in 1901, the population of this village was only 954 persons. In the last six decades the population has increased by 46·5%. This works out to an average decennial increase of 7·75%. The population of Kilakottai in the various Census years are furnished below.

1901	954	1941	1,284
1911	1,046	1951	1,243
1921 & 1931	Not available	1961	1,398

In the first decade of this century, the population had registered an increase of 9·64% and in the subsequent 3 decades between 1911 and 1941, it has increased by 22·75%. The average increase per decade between 1911 and 1941 works out to 7·58%. In the decade 1941 to 1951 the population has actually registered a decrease of about 3·19%. In the last decade between 1951 and 1961, the population had registered an increase of 12·46%, this being an increased rate of increase when compared to the previous decades. The rate of population increase in the last decade in the village is, however, less than the rate of increase in the taluk viz., 13·05% but more than the district rate of increase viz., 9%.

67. The three determinants of population variation are births, deaths and migration. Analysing the contribution of these three factors to the variation of this village's population in the last decade, we find that the increase caused by the excess of births over deaths should have been much more but for emigration out of the village. The total number of births registered in the last 10 years is 406 and the number of deaths registered during the same period is 203. So the natural increase in the last 10 years is 203 whereas the actual increase is only 155. This gap between the natural increase and the actual increase is explained by the fact that there has been a net outflow of people from this village. In the course of last 10 years more than 100 people are said to have migrated out of the village as against 50 to 60 who have come into the village and settled down here.

Migration

68. Among the immigrants to the village in the last 10 years are one family of Asaris and 4 families of teachers who have come and settled down in this village. Three families from Ceylon and 6 families from the tea estates from the Western Ghats, who had left the village long back have come back and settled down in the village, in the last decade. As against these immigrants, a number of people have gone out of the village. Among those who have migrated out, a majority of them say about 60 people have gone to the tea estates in the Western Ghats. Migration of labourers to tea estates, whenever they found it difficult to manage a living here, has been more or less a regular feature. This flow of migrants is accentuated and a large number of people migrate to tea estates either temporarily or permanently, in order to earn a convenient livelihood, whenever draught conditions prevail and the crops fail to yield. The estates to which these people commonly migrate to are Mancholai estate near Ambasamudram, Munnar estate, Sengarai and Karundurai estates in Kerala State. These people stay in the estates for about 4 to 5 years or even to 10 years, earn some sizeable amount of money and come back and settle down in this village. Such of those who have left their families in the village itself, visit their families once or twice a year and many of them migrate to the estates with their families. It is stated that a large number of

people migrated to the estates and other places during the years 1954-1955 when famine conditions prevailed in the village. There are about 10 people in the village now who have come back from the tea estates after staying there for about 8 to 10 years and have purchased lands here. Besides these migrants to tea estates, people have also migrated to other places in search of employment. In the last 10 years, 3 families have migrated to Neyveli and the number of landless people have migrated to project areas like Vaigai dam, Parambikulam and towns like Tirunelveli and Madurai in search of employment. Among these people who have migrated to these towns, some of them are employed as domestic servants whereas the others are employed as labourers in godowns and other commercial establishments. Among the others who have migrated during the last 10 years are 4 teachers' families who had been transferred out of the village.

TABLE No. VI

Size of household

Community	No. of households	Single member: Households	Single member: Males	Single member: Females	2-3 members: Households	2-3 members: Males	2-3 members: Females	4-6 members: Households	4-6 members: Males	4-6 members: Females	7-9 members: Households	7-9 members: Males	7-9 members: Females	10 members & over: Households	10 members & over: Males	10 members & over: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pallan	140	13	3	10	37	46	48	65	174	141	22	93	80	3	17	16
Chakkilian	14	1	1	...	3	5	4	6	13	16	4	16	13	...	...	...
Puthirai Vannan	4	...	...	...	1	1	2	1	3	2	2	7	7	...	...	...
Chettiar	4	2	...	2	1	1	2	...	...	...	...	...	...	1	6	4
Asari	3	...	...	...	...	...	...	2	6	5	1	4	5	...	...	...
Naicker	3	...	...	...	1	1	1	2	6	4	...	...	...	...	...	...
Muslim	5	...	...	...	3	5	4	...	...	...	2	9	7	...	...	...
P. C. Pallan	37	4	1	3	8	9	10	17	46	38	6	22	21	2	14	8
P. C. Nadar	2	...	...	...	...	...	...	1	2	3	1	4	4	...	...	...
P. C. Maravar	1	...	...	...	...	...	...	...	...	...	1	2	5	...	...	...
P. C. Pallan (Brother Mission)	12	...	...	...	2	3	3	6	18	13	4	14	16	...	...	...
R. C. Pallan	49	5	1	4	12	15	17	24	62	57	7	20	32	1	8	5
R. C. Asari	1	...	...	...	...	...	...	1	2	3	...	...	...	...	...	...
St. Michael's Boarding	1	...	...	...	...	...	...	...	...	...	...	...	...	1	96	27
Total	276	25	6	19	68	86	91	125	332	282	50	191	190	8	141	60

Density of population

69. The village extends over an area of 2·52 square miles and the density of population works out to 552 persons per square mile which is lower than the district average density of 628 persons per square mile. The village is situated in one of the sparsely populated regions of the district where agriculture is largely a gamble in the monsoon. The density of some of the fertile areas like Tambaraparani basin is almost double than that of this region. The village population is distributed among 275 households and one institution. The institution referred to is the hostel attached to the school and it has a strength of 96 males and 27 females. The varying size of families among the different communities is shown in Table No. VI. Among the 275 households, bulk of them are medium sized households. There are 25 single member households and 68 small households (2—3 members) besides the 125 medium-sized (4—6 members) households. These constitute respectively 1·8%, 12·7% and 43.9% of the total number of households. The remaining 57 households are large households with membership of 7 and more persons.

Sex ratio

70. As indicated earlier, the population comprises 756 males and 642 females. This gives an abnormal sex ratio of 85 females per 100 males. This abnormality in the sex ratio is due to the predominance of male students who are natives of other villages and who are now residing in the hostel attached to the Higher Elementary School. In the age group 0–4, the sex ratio is one of near parity viz., 98·8 females per 100 males. In the age groups 5–9 and 10–14, the sex ratios are respectively 69 females per 100 males and 54 females per 100 males. It is in these age groups that the abnormality of sex ratio is introduced because of the predominance of boy students in the hostel. When we deduct the 96 male students and 27 girl students who are the residents of the boarding school in this village, we get a sex ratio of 93 females per 100 males. This abnormality is due to the following causes. The net addition to the strength of the males in the last 10 years has been more than the net addition of females during the same period. In the last 10 years 222 male children were born as against 184 female children born during the same period. The sex break-up of people who have died in the last 10 years are 111 males and 92 females. Thus, there has been a net addition of 111 males as compared to 92 females in the last 10 years.

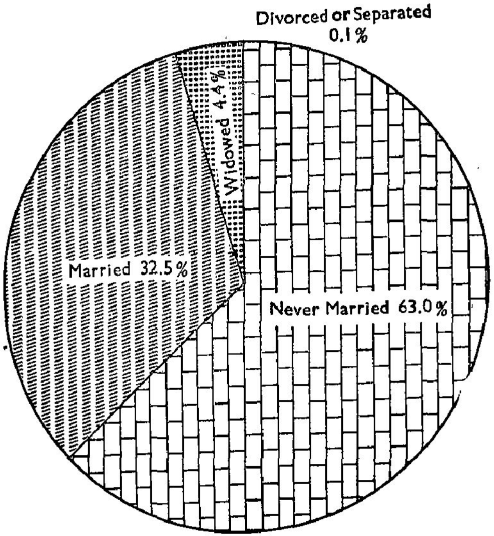
Age structure

71. Analysing the age structure of this village population, we find that children in the age group 0—4 years constitute 11·8% of the population and those in the age group 5—9 constitute 11·3% of the population. People over 60 years represent only 6·79 of the population. The high percentage of children below 9 years viz., 22·12% and a very low percentage of people above 60 years, indicate the high birth rate and the low expectation of life. If the age groups are represented in the form of pyramid the high percentage of children in the low age groups would be indicated by the broad base of the pyramid which would converge gradually indicating the low proportion of people in the high age groups except for a bulge in the age group 10 to 14 years. This bulge is explained by the fact that students of this age group are predominant in boarding school. Persons in the working age group of 15—59 constitute only 50% of the population, the other 50% being either below 15 years of age or above 60 years of age.

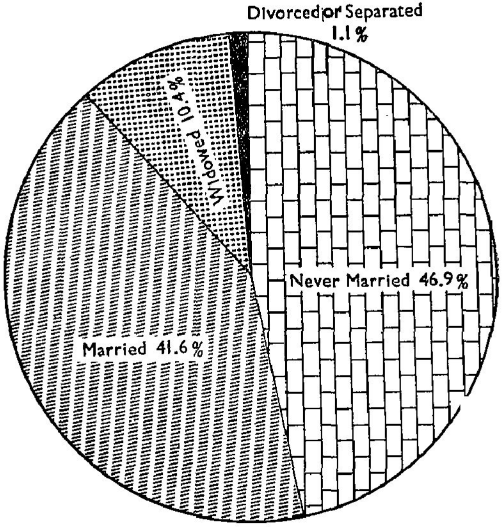
Marital status

72. 36·7 per cent of the village population have been returned as married and 55·6% as unmarried. Once again the balance has been shifted in favour of the unmarried people because of the hostel which has 120 students in the age group 10—14 years. Table No. VII classifies the village population by sex, age group and marital status. The marriageable age for the males is generally between 21 and 27. In the age group 20—24, only about 28·8% of the males are married and in the next age group 25—29 nearly 83% of them are married. Thus, a large number of boys get married when they are about 24 years old and the number of boys getting married below this age being only one out of 4. All the girls of this village except one, below 25 years of age are married. A peculiar custom among the Pallas in this village is that the boys get married only at odd years of ages like 21, 23, 25 or 27

MARITAL STATUS



MALES



FEMALES

because of the belief that even years of marriage like 22, 24 etc., are inauspicious for marriage. The marriageable age for the girls is between 18 and 21. In the age group 15—19, 25·4% of the girls are married and in the next age group of 20 to 24, 73% of them are married. So, most of the girls of this village get married only above 19 years of age, the number of girls getting married below that age being only one out of 4. As in the case of males, there is a superstitious belief with regard to the time of the marriage for the girls too. The belief is that the girls should not be married in the second year after the attainment of puberty and that they can be married in any other year.

TABLE No. VII

Age and marital status

Community	Age group	Total Population			Never married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallan	All ages	628	333	295	188	124	129	133	16	35	...	3
	0 - 4	84	44	40	44	40	...	...	...	...	...	...
	5 - 9	78	54	24	54	24	...	...	...	...	...	...
	10 - 14	78	45	33	45	33	...	...	...	...	...	...
	15 - 19	57	30	27	30	22	...	5	...	...	...	...
	20 - 24	52	22	30	13	5	9	23	...	...	...	2
	25 - 29	47	22	25	2	...	20	25	...	...	...	...
	30 - 34	36	22	14	...	...	22	14	...	...	...	...
	35 - 44	77	36	41	...	...	31	35	5	6	...	...
	45 - 59	74	39	35	...	...	34	25	5	9	...	1
	60 & over	45	19	26	...	...	13	6	6	20	...	...
Chakkilian	All ages	68	35	33	21	16	13	16	1	1	...	...
	0 - 4	8	6	2	6	2	...	...	...	...	...	...
	5 - 9	9	3	6	3	6	...	...	...	...	...	...
	10 - 14	14	10	4	10	4	...	...	...	...	...	...
	15 - 19	3	...	3	...	3	...	...	...	...	...	...
	20 - 24	6	2	4	2	1	...	3	...	...	...	...
	25 - 29	2	2	...	...	...	2	...	...	...	...	...
	30 - 34	4	...	4	...	...	...	4	...	...	...	...
	35 - 44	9	5	4	...	...	5	4	...	...	...	...
	45 - 59	7	4	3	...	...	4	3	...	...	...	...
	60 & over	6	3	3	...	...	2	2	1	1	...	...

Table No. VII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Puthirai Vannan	All ages	22	11	11	7	7	1	2	3	2	...	...
	0 - 4	2	1	1	1	1	...	...	...	...	...	...
	5 - 9	4	1	3	1	3	...	...	...	...	...	...
	10 - 14	4	2	2	2	2	...	...	...	...	...	...
	15 - 19	2	1	1	1	1	...	...	...	...	...	...
	20 - 24	3	2	1	2	...	...	1	...	...	...	...
	25 - 29	1	1	...	...	...	1	...	...	...	...	...
	30 - 34	1	1	...	...	...	...	...	1	...	...	...
	35 - 44	2	1	1	...	...	...	1	1	...	...	...
	45 - 59	2	1	1	...	...	...	...	1	1	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Chettiar	All ages	15	7	8	5	1	2	4	...	3	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...
	5 - 9	2	2	...	2	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...
	15 - 19	2	1	1	1	...	...	1	...	...	...	...
	20 - 24	2	2	...	1	...	1	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...
	45 - 59	5	1	4	...	...	1	1	...	3	...	...
	60 & over	1	...	1	...	...	...	1	...	...	...	...
Asari	All ages	20	10	10	4	4	6	6	...	...	...	...
	0 - 4	3	1	2	1	2	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...
	15 - 19	3	2	1	2	...	...	1	...	...	...	...
	20 - 24	2	...	2	...	...	...	2	...	...	...	...
	25 - 29	4	3	1	...	...	3	1	...	...	...	...
	30 - 34	1	1	...	...	...	1	...	...	...	...	...
	35 - 44	2	1	1	...	...	1	1	...	...	...	...
	45 - 59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. VII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Naicker	All ages	12	7	5	4	2	3	3	...	...	...	...
	0 - 4	2	1	1	1	1	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	1	...	...	...	...	...	...	...
	20 - 24	1	1	...	1	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	..	1	...	...	...	...
	35 - 44	2	1	1	...	...	1	1	...	...	...	...
	45 - 49	2	1	1	...	...	1	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Muslim	All ages	25	14	11	9	6	5	4	...	1	...	...
	0 - 4	3	2	1	2	1	...	...	...	...	...	...
	5 - 9	4	1	3	1	3	...	...	...	...	...	...
	10 - 14	5	3	2	3	2	...	...	...	...	...	...
	15 - 19	2	2	...	2	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	2	1	1	1	...	...	1	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	...	...	2	...	...	...	...
	45 - 59	5	4	1	...	...	4	1	...	...	...	...
	60 & over	2	1	1	...	...	1	...	...	1	...	...
P. C. Pallan	All ages	172	92	80	56	34	34	38	2	8	...	...
	0 - 4	19	10	9	10	9	...	...	...	...	...	...
	5 - 9	18	13	5	13	5	...	...	...	...	...	...
	10 - 14	23	12	11	12	11	...	...	...	...	...	...
	15 - 19	18	8	10	8	7	...	3	...	...	...	...
	20 - 24	18	11	7	9	2	2	5	...	...	...	...
	25 - 29	12	6	6	2	...	4	6	...	...	...	...
	30 - 34	11	6	5	2	...	4	5	...	...	...	...
	35 - 44	17	9	8	...	...	9	6	...	2	...	...
	45 - 59	20	7	13	...	...	6	10	1	3	...	...
	60 & over	16	10	6	...	...	9	3	1	3	...	...

Table No. VII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
P. C. Maravar	All ages	7	2	5	2	4	...	1	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	1	...	...	...	...	...	...
	10 - 14	3	1	2	1	2	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	2	1	1	1	1	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
P. C. Nadar	All ages	13	6	7	3	4	3	3	...	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...
	10 - 14	3	1	2	1	2	...	...	...	...	...	...
	15 - 19	1	...	1	...	1	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	1	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	2	1	1	...	...	1	1	...	...	...	...
	35 - 44	2	1	1	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
P. C. Pallan (Brother Mission)	All ages	67	35	32	19	16	11	15	5	1	...	...
	0 - 4	6	3	3	3	3	...	...	...	...	...	...
	5 - 9	7	1	6	1	6	...	...	...	...	...	...
	10 - 14	11	5	6	5	6	...	...	...	...	...	...
	15 - 19	8	6	2	6	1	...	1	...	...	...	...
	20 - 24	9	6	3	4	...	2	3	...	...	...	...
	25 - 29	2	1	1	...	...	1	1	...	...	...	...
	30 - 34	2	...	2	...	...	...	2	...	...	...	...
	35 - 44	11	5	6	...	...	5	6	...	...	...	...
	45 - 59	9	7	2	...	...	3	2	4	...	...	...
	60 & over	2	1	1	...	...	...	...	1	1	...	...

Table No. VII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
R. C. Pallan	All ages	221	106	115	61	54	38	41	6	17	1	3
	0 - 4	36	13	23	13	23	...	...	...	...	...	...
	5 - 9	28	16	12	16	12	...	...	...	...	...	...
	10 - 14	27	17	10	17	10	...	...	...	...	...	...
	15 - 19	14	5	9	4	7	1	2	...	...	...	...
	20 - 24	18	9	9	7	2	2	5	...	1	...	1
	25 - 29	11	4	7	2	...	2	7	...	...	...	...
	30 - 34	15	7	8	1	...	5	8	...	...	1	...
	35 - 44	29	17	12	...	...	17	8	...	4	...	...
	45 - 59	20	7	13	...	...	3	7	4	4	...	2
	60 & over	23	11	12	1	...	8	4	2	8	...	...
R. C. Asari	All ages	5	2	3	1	2	1	1	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	...	2	...	2	...	...	...	...	...	...
	10 - 14	1	1	...	1	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	...	1	...	...	...	...
	35 - 44	1	1	...	...	...	1	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
St. Michael's Boarding	All ages	123	96	27	96	27	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	116	89	27	89	27	...	...	...	...	...	...
	15 - 19	3	3	...	3	...	...	...	...	...	...	...
	20 - 24	3	3	...	3	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	1	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. VII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	1,398	756	642	476	301	246	267	33	67	1	7
	0 - 4	165	83	82	83	82	...	...	...	...	...	...
	5 - 9	159	94	65	94	65	...	...	...	...	...	...
	10 - 14	287	186	101	186	101	...	...	...	...	...	...
	15 - 19	114	59	55	58	42	1	13	...	...	..	...
	20 - 24	117	59	58	43	11	16	43	...	1	...	3
	25 - 29	81	40	41	7	...	33	41	...	...	...	...
	30 - 34	74	38	36	3	...	33	36	1	...	1	...
	35 - 44	157	78	79	1	...	71	67	6	12	...	...
	45 - 59	147	73	74	...	...	58	51	15	20	...	3
	60 & over	97	46	51	1	...	34	16	11	34	...	1

73. Another noteworthy feature of the marital structure is the presence of large number of widows. As much as 10·9% of the women are widows as against 4·3% of the men who are widowed. The excess of widows over widowers is a normal feature as men normally pre-decease their wives; women are not exposed to the same amount of hazards of life as men and further the husbands are normally older than their wives. Though widow re-marriage is allowed among the Pallas as well as among the Chakkilias, in actual practice, it is a rare occurrence. Normally, only widows who are young and who do not have any issues seek re-marriage. There is only one widow below the age of 34 years and all the rest are above that age. Widow re-marriages are not, however, permitted among the communities like Asaris and Chettiars. The Pallas and Chakkilias also recognise divorce and there are 7 cases of divorce and separation in this village. Divorce is normally effected by the community elders and the parties do not usually go to the courts of law.

Literacy and Education

74. Forty one per cent of the village population comprising 54% of the males and 25% of the females have been returned as literates. This compares favourably with the district average literacy of 35·6% and the State level of 30·2%. A large number of literates in this village are literates without educational standards who know just to read and write. The number of literates and illiterates classified by age and sex will be seen from Table No. VIII. Out of the 406 literate males, as many as 235 literates are without educational standards. There are only 12 matriculates, 7 people who have studied upto pre-university stage and 2 graduates. The rest of the literate males are accounted by the people who have studied upto primary or the basic level. Among the females, a greater number of them are literates without educational standards and out of the 164 literate females only 7 people have studied beyond the primary or the basic level and out of these, 6 are matriculates and the seventh has studied upto the pre-university level. Of the two graduates in the village, one is working as a teacher and the other worked as a Research Assistant in Census department for some time. The literates of the village include students of the Elementary and the Higher Elementary School in this village. At present five people comprising three boys and two girls are studying teachers' training course. Seven people including six boys and a girl are studying in the degree classes in the college and another 10 boys and six girls are studying in secondary school at Gangaikondan.

TABLE No. VIII

Education

Community	Age groups (in years)	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Inter-mediate or P. U. C.		Graduates	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Pallan	All ages	628	333	295	213	253	100	26	18	15	...	1	2	...	...	...
	0 - 4	84	44	40	44	40	...	...	...	...	...	...	...	...	...	...
	5 - 9	78	54	24	28	15	26	9	...	...	...	...	...	...	...	...
	10 - 14	78	45	33	22	21	13	5	10	7	...	...	...	...	...	...
	15 - 19	57	30	27	20	18	3	2	7	6	...	1	...	...	...	...
	20 - 24	52	22	30	11	28	8	...	1	2	...	...	2	...	...	...
	25 - 29	47	22	25	20	23	2	2	...	...	...	...	...	...	...	...
	30 - 34	36	22	14	11	12	11	2	...	...	...	...	...	...	...	...
	35 - 44	77	36	41	19	38	17	3	...	...	...	...	...	...	...	...
	45 - 59	74	39	35	23	33	16	2	...	...	...	...	...	...	...	...
	60 & over	45	19	26	15	25	4	1	...	...	...	...	...	...	...	...
Chakkilian	All ages	68	35	33	19	30	12	1	4	2	...	...	...	...	...	...
	0 - 4	8	6	2	6	2	...	...	...	...	...	...	...	...	...	...
	5 - 9	9	3	6	3	4	...	1	...	1	...	...	...	...	...	...
	10 - 14	14	10	4	1	4	5	...	4	...	...	...	...	...	...	...
	15 - 19	3	...	3	...	2	...	...	...	1	...	...	...	...	...	...
	20 - 24	6	2	4	...	4	2	...	...	...	...	...	...	...	...	...
	25 - 29	2	2	...	2	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	4	...	4	...	4	...	...	...	...	...	...	...	...	...	...
	35 - 44	9	5	4	2	4	3	...	...	...	...	...	...	...	...	...
	45 - 59	7	4	3	2	3	2	...	...	...	...	...	...	...	...	...
	60 & over	6	3	3	3	3	...	...	...	...	...	...	...	...	...	...
Puthirai Vannan	All ages	22	11	11	10	11	...	...	...	...	1	...	...	...	...	...
	0 - 4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5 - 9	4	1	3	1	3	...	...	...	...	...	...	...	...	...	...
	10 - 14	4	2	2	2	2	...	...	...	...	...	...	...	...	...	...
	15 - 19	2	1	1	...	1	...	...	...	...	1	...	...	...	...	...
	20 - 24	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	45 - 59	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...

Table No. VIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Chettiar	All ages	15	7	8	2	7	3	...	2	1	...	...	...	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	2	...	...	...	2	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	15 - 19	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...
	20 - 24	2	2	...	1	...	...	...	1	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	45 - 59	5	1	4	...	4	1	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
Asari	All ages	20	10	10	8	10	2	...	...	...	...	...	...	...	...	...
	0 - 4	3	1	2	1	2	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	15 - 19	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	20 - 24	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	25 - 29	4	3	1	3	1	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	45 - 59	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	12	7	5	2	4	5	1	...	...	...	...	...	...	...	...
	0 - 4	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	1	1	...	...	1	1	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	20 - 24	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
	45 - 59	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...

Table No. VIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Muslim	All ages	25	14	11	4	9	10	2	...	...	...	...	...	...	...	...
	0 - 4	3	2	1	2	1	...	...	...	...	...	...	...	...	...	...
	5 - 9	4	1	3	...	1	1	2	...	...	...	...	...	...	...	...
	10 - 14	5	3	2	1	2	2	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	1	...	1	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	2	...	...	...	...	...	...	...	...	...	...
	45 - 59	5	4	1	...	1	4	...	...	...	...	...	...	...	...	...
	60 & over	2	1	1	...	1	1	...	...	...	...	...	...	...	...	...
P. C. Pallan	All ages	172	92	80	27	43	42	21	15	12	5	4	2	...	1	...
	0 - 4	19	10	9	10	9	...	...	...	...	...	...	...	...	...	...
	5 - 9	18	13	5	5	2	8	3	...	...	...	...	...	...	...	...
	10 - 14	23	12	11	4	1	...	5	8	5	...	...	...	...	...	...
	15 - 19	18	8	10	1	2	2	5	5	3	...	...	...	...	...	...
	20 - 24	18	11	7	...	1	6	1	1	2	2	3	2	...	...	...
	25 - 29	12	6	6	2	5	3	...	...	1	...	...	...	...	1	...
	30 - 34	11	6	5	2	3	2	1	...	...	2	1	...	...	...	...
	35 - 44	17	9	8	...	6	7	1	1	1	1	...	...	...	...	...
	45 - 59	20	7	13	...	10	7	3	...	...	...	...	...	...	...	...
	60 & over	16	10	6	3	4	7	2	...	...	...	...	...	...	...	...
P. C. Maravar	All ages	7	2	5	...	1	1	2	1	2	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	10 - 14	3	1	2	...	...	1	1	...	1	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	2	1	1	...	...	...	...	1	1	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

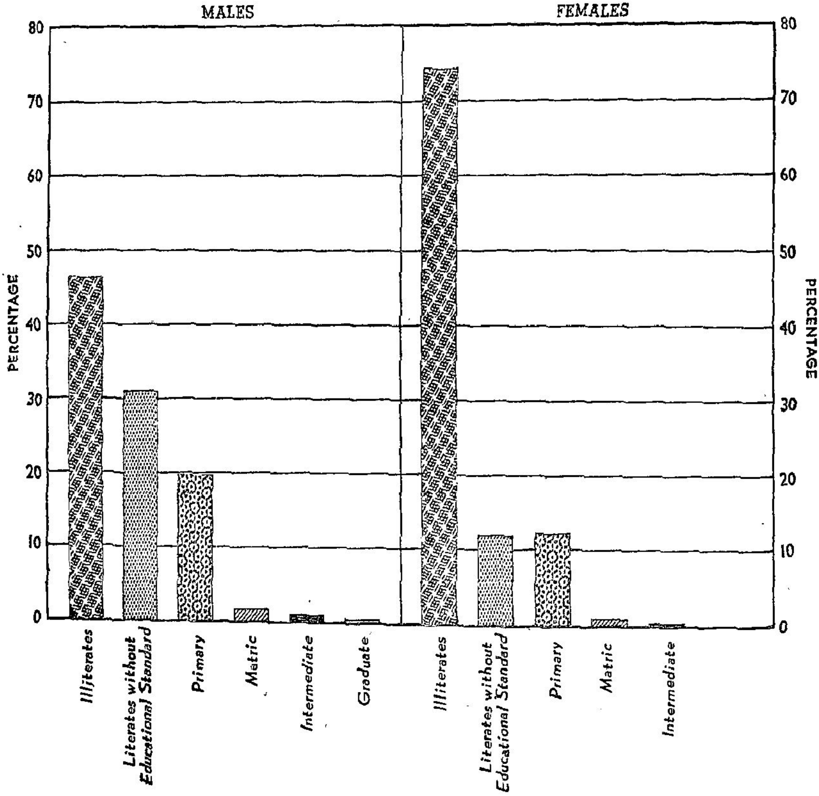
Table No. VIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
P. C. Nadar	All ages	13	6	7	1	1	2	2	1	3	2	1	...	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	1	1	...	...	1	1	...	...	...	...	...	...	...	...
	10 - 14	3	1	2	...	...	...	...	1	2	...	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	...	...	...	...	1	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	2	1	1	...	...	...	1	...	...	1	...	...	...	...	...
	35 - 44	2	1	1	...	1	...	...	...	...	1	...	...	...	...	...
	45 - 59	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
P. C. Pallan (Brother Mission)	All ages	67	35	32	24	28	8	2	2	2	1	...	...	...	...	...
	0 - 4	6	3	3	3	3	...	...	...	...	...	...	...	...	...	...
	5 - 9	7	1	6	1	5	...	1	...	...	...	...	...	...	...	...
	10 - 14	11	5	6	2	6	3	...	...	...	...	...	...	...	...	...
	15 - 19	8	6	2	5	2	1	...	...	...	...	...	...	...	...	...
	20 - 24	9	6	3	2	2	2	...	1	1	1	...	...	...	...	...
	25 - 29	2	1	1	1	...	...	...	...	1	...	...	...	...	...	...
	30 - 34	2	...	2	...	1	...	1	...	...	...	...	...	...	...	...
	35 - 44	11	5	6	3	6	2	...	...	...	...	...	...	...	...	...
	45 - 59	9	7	2	6	2	...	...	1	...	...	...	...	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
R. C. Pallan	All ages	221	106	115	38	80	46	18	16	15	2	...	3	2	1	...
	0 - 4	36	13	23	13	23	...	...	...	...	...	...	...	...	...	...
	5 - 9	28	16	12	3	5	13	7	...	...	...	...	...	...	...	...
	10 - 14	27	17	10	4	2	6	2	7	6	...	...	...	...	...	...
	15 - 19	14	5	9	...	4	1	...	4	4	...	...	...	1	...	...
	20 - 24	18	9	9	3	4	1	2	2	2	...	...	3	1	...	...
	25 - 29	11	4	7	2	4	...	2	1	1	...	...	...	...	1	...
	30 - 34	15	7	8	1	5	6	2	...	1	...	...	...	...	...	...
	35 - 44	29	17	12	5	10	9	1	2	1	1	...	...	...	...	...
	45 - 59	20	7	13	2	11	4	2	...	...	1	...	...	...	...	...
	60 & over	23	11	12	5	12	6	...	...	...	...	...	...	...	...	...

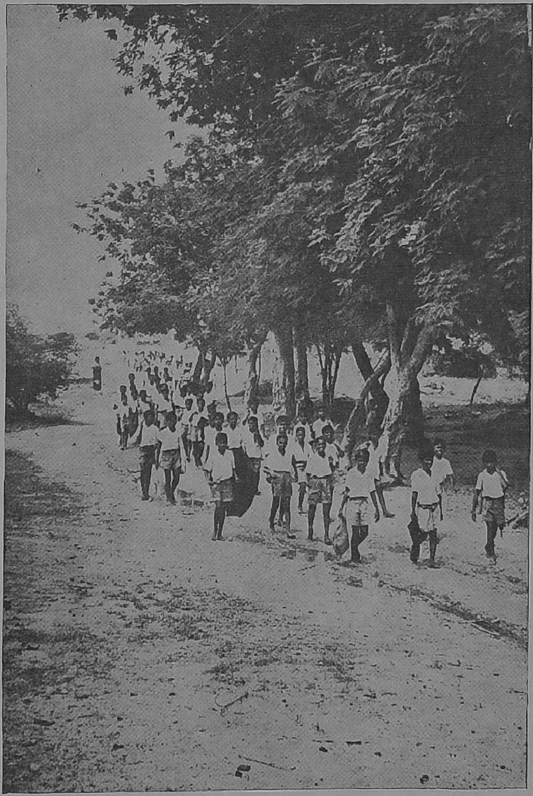
Table No. VIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
R. C. Asari	All ages	5	2	3	...	1	2	2	...	...	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	...	2	...	...	...	2	...	...	...	...	...	...	...	...
	10 - 14	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	1	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
St. Michael's Boarding	All ages	123	96	27	2	...	2	...	91	27	1	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	116	89	27	...	...	1	...	88	27	...	...	...	...	...	...
	15 - 19	3	3	...	...	...	...	...	3	...	...	...	...	...	...	...
	20 - 24	3	3	...	1	...	1	...	...	...	1	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,398	756	642	350	478	235	77	150	80	12	6	7	1	2	...
	0 - 4	165	83	82	83	82	...	...	...	...	...	...	...	...	...	...
	5 - 9	159	94	65	42	37	52	27	...	1	...	...	...	...	...	...
	10 - 14	287	186	101	36	39	32	13	118	49	...	...	...	...	...	...
	15 - 19	114	59	55	29	31	9	7	20	15	1	1	...	1	...	...
	20 - 24	117	59	58	20	42	21	3	7	9	4	4	7	...	...	...
	25 - 29	81	40	41	31	34	6	4	1	3	...	...	...	...	2	...
	30 - 34	74	38	36	16	27	19	7	...	1	3	1	...	...	...	...
	35 - 44	157	78	79	32	71	40	6	3	2	3	...	...	...	...	...
	45 - 59	147	73	74	34	67	37	7	1	...	1	...	...	...	...	...
	60 & over	97	46	51	27	48	19	3	...	...	...	...	...	...	...	...

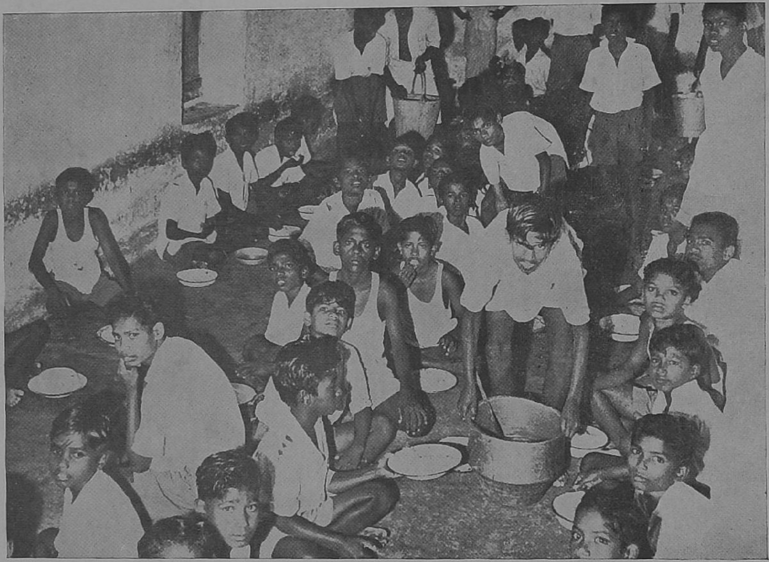
EDUCATIONAL STANDARDS



75. The number of people who pursue education beyond the primary level in this village is encouraging when compared to the position among the Scheduled Castes of other villages. This is also indicative of the progressive attitude of the people and the parents' desire to educate their children and settle them in non-agricultural or white-collared occupations. This progressive attitude and enthusiasm for education is more among Christians who are educationally advanced than their Hindu counterparts. Among the Hindus, the position of the Veeranattar community is a little encouraging in as much as they display the same enthusiasm as the Christians in educating their children. The position of the other Hindu communities in the village is none too encouraging. There are still 28% of the children of school-going age, who are not attending schools. The high caste Hindus, who however form a minority in this village, also do not send their children to the school. Most of the Asari boys are assisting their fathers in their traditional occupations and almost all the Naicker boys are engaged in rearing the sheep. There has been only one Chettiar boy who completed his E.S.L.C. The most backward sections of the village as far as education is concerned are the Devendrakula Pallas and the Chakkilias.



The inmates of St. Michael's Boarding Home, run by the Christian Missionary



A view of the institution's refectory

The girl inmates of the institution at their dining.

Educational Institutions

76. There are adequate facilities in the village for education upto higher primary level. There are 3 schools here, 2 of which are Primary Schools and the third is a Higher Elementary School. All these three schools are run by the Christian Missions with Government subsidies. The Primary School run by the Brother Mission Society is situated in Kilakottai and most of the Devendrakula boys study in this school. The Primary School run by the Catholic Mission is located in Kailasapuram. The Higher Elementary School run by the Protestant Mission is also situated in Kailasapuram. The total strength of all these 3 schools is 271 boys and 154 girls. Of these, 74 boys and 14 girls are natives of other villages and they are put up in the hostel attached to the Higher Elementary School.

Boarding Home

77. The hostel known as St. Michael's Boarding Home is attached to the Higher Elementary School. This was started in 1949 with 15 boys. In 1951, a separate section was opened for the girls with 8 students. At present, the boys' section has a strength of 74 and the girls' section 14 students. This hostel is under the management of Christian Mission which runs the school but it is subsidised by the Harijan Welfare Department which gives grants at the rate of Rs. 16 per boarder per month for 10 months in a year. All the students in this hostel belong to Scheduled Castes of Pallas, Parayas and Chakkilias. Though admission is open to other caste people, none of the high caste Hindus has joined this boarding school yet. The availability of hostel facilities in this village has enabled a number of workers belonging to the Scheduled Castes to leave their children in the hostel where they are looked after well. The children are mostly from the neighbouring villages but a few of them are from other taluks of Tirunelveli district.

Working Force

78. The workers constitute 47·8% of the total population of the village. This comprises 49% of the males and about 46% of the females. It is noteworthy that almost equal proportions of males and females have been returned as workers. In the predominant communities of the village viz., Pallas and Chakkilias, it is not considered below their dignity for the women-folk of the household to go and work in the fields as among some of the high caste Hindus. Here, every able-bodied member of the family works to the extent of opportunities available and contributes his mite to the meagre family income. The workers are distributed among various age groups and both child workers as well as old-aged workers are found in the working force of the village. The working force among different communities, as classified by sex and age group is seen from Table No. IX.

TABLE No. IX

Workers and Non-workers by sex and age groups

Community	Age groups (in years)	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Hindu Pallan	All ages	628	333	295	356	191	165	272	142	130
	0 - 4	84	44	40	...	...	...	84	44	40
	5 - 9	78	54	24	2	2	...	76	52	24
	10 - 14	78	45	33	27	19	8	51	26	25
	15 - 19	57	30	27	36	22	14	21	8	13
	20 - 24	52	22	30	48	20	28	4	2	2
	25 - 29	47	22	25	46	22	24	1	...	1
	30 - 34	36	22	14	36	22	14	...	...	...
	35 - 44	77	36	41	72	36	36	5	...	5
	45 - 59	74	39	35	66	36	30	8	3	5
	60 & over	45	19	26	23	12	11	22	7	15

Table No. IX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chakkilian	All ages	68	35	33	29	17	12	39	18	21
	0 - 4	8	6	2	...	...	...	8	6	2
	5 - 9	9	3	6	...	...	...	9	3	6
	10 - 14	14	10	4	1	1	...	13	9	4
	15 - 19	3	...	3	1	...	1	2	...	2
	20 - 24	6	2	4	6	2	4	...	...	...
	25 - 29	2	2	...	2	2	...	...	...	...
	30 - 34	4	...	4	2	...	2	2	...	2
	35 - 44	9	5	4	7	5	2	2	...	2
	45 - 59	7	4	3	7	4	3	...	...	...
	60 & over	6	3	3	3	3	...	3	...	3
Puthirai Vannan	All ages	22	11	11	13	7	6	9	4	5
	0 - 4	2	1	1	...	...	...	2	1	1
	5 - 9	4	1	3	...	...	...	4	1	3
	10 - 14	4	2	2	3	1	1	1	1	...
	15 - 19	2	1	1	1	...	1	1	1	...
	20 - 24	3	2	1	3	2	1	...	...	...
	25 - 29	1	1	...	1	1	...	...	...	...
	30 - 34	1	1	...	1	1	...	...	...	...
	35 - 44	2	1	1	2	1	1	...	...	...
	45 - 59	2	1	1	2	1	1	...	...	...
	60 & over	1	...	1	...	...	...	1	...	1
Chettiar	All ages	15	7	8	9	3	6	6	4	2
	0 - 4	1	1	...	...	...	...	1	1	...
	5 - 9	2	2	...	...	...	...	2	2	...
	10 - 14	1	...	1	...	...	...	1	...	1
	15 - 19	2	1	1	1	...	1	1	1	...
	20 - 24	2	2	...	2	2	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	1	...	1	...	...	...
	45 - 59	5	1	4	5	1	4	...	...	...
	60 & over	1	...	1	...	...	...	1	...	1

Table No. IX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Asari	All ages	20	10	10	8	8	...	12	2	10
	0 - 4	3	1	2	...	...	...	3	1	2
	5 - 9	2	1	1	...	...	...	2	1	1
	10 - 14	1	...	1	...	...	...	1	...	1
	15 - 19	3	2	1	2	2	...	1	...	1
	20 - 24	2	...	2	...	...	...	2	...	2
	25 - 29	4	3	1	3	3	...	1	...	1
	30 - 34	1	1	...	1	1	...	...	...	...
	35 - 44	2	1	1	1	1	...	1	...	1
	45 - 49	2	1	1	1	1	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Naicker	All ages	12	7	5	7	5	2	5	2	3
	0 - 4	2	1	1	...	...	...	2	1	1
	5 - 9	2	1	1	...	...	...	2	1	1
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	1	1	...	...	...	...
	20 - 24	1	1	...	1	1	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	1	...	1	...	...	...
	35 - 44	2	1	1	1	1	...	1	...	1
	45 - 59	2	1	1	2	1	1	...	...	...
	60 & over	1	1	...	1	1	...	...	...	...
Muslim	All ages	25	14	11	11	8	3	14	6	8
	0 - 4	3	2	1	...	...	...	3	2	1
	5 - 9	4	1	3	...	...	...	4	1	3
	10 - 14	5	3	2	...	...	...	5	3	2
	15 - 19	2	2	...	2	2	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	2	1	1	2	1	1	...	...	...
	30 - 34	...	...	...	...	..	...	...	...	...
	35 - 44	2	...	2	2	...	2	...	...	...
	45 - 59	5	4	1	4	4	...	1	...	1
	60 & over	2	1	1	1	1	...	1	...	1

Table No. IX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
P. C. Pallan	All ages	172	92	80	83	50	33	89	42	47
	0 - 4	19	10	9	...	...	...	19	10	9
	5 - 9	18	13	5	...	...	...	18	13	5
	10 - 14	23	12	11	4	2	2	19	10	9
	15 - 19	18	8	10	8	5	3	10	3	7
	20 - 24	18	11	7	11	7	4	7	4	3
	25 - 29	12	6	6	10	5	5	2	1	1
	30 - 34	11	6	5	11	6	5	...	...	...
	35 - 44	17	9	8	13	9	4	4	...	4
	45 - 59	20	7	13	14	7	7	6	...	6
	60 & over	16	10	6	12	9	3	4	1	3
P. C. Maravar	All ages	7	2	5	1	1	...	6	1	5
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	...	...	1	...	1
	10 - 14	3	1	2	...	...	...	3	1	2
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	2	1	1	1	1	...	1	...	1
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	1
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
P. C. Nadar	All ages	13	6	7	3	2	1	10	4	6
	0 - 4	1	1	...	...	...	...	1	1	...
	5 - 9	2	1	1	...	...	...	2	1	1
	10 - 14	3	1	2	...	...	...	3	1	2
	15 - 19	1	...	1	...	...	...	1	...	1
	20 - 24	1	...	1	1	...	1	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	2	1	1	1	1	...	1	...	1
	35 - 44	2	1	1	1	1	...	1	...	1
	45 - 59	1	1	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. IX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
P. C. Pallan (Brother Mission)	All ages	67	35	32	40	24	16	27	11	16
	0 - 4	6	3	3	...	...	...	6	3	3
	5 - 9	7	1	6	...	...	...	7	1	6
	10 - 14	11	5	6	6	2	4	5	3	2
	15 - 19	8	6	2	8	6	2	...	...	...
	20 - 24	9	6	3	5	4	1	4	2	2
	25 - 29	2	1	1	1	1	...	1	...	1
	30 - 34	2	...	2	2	...	2	...	...	...
	35 - 44	11	5	6	11	5	6	...	...	...
	45 - 59	9	7	2	7	6	1	2	1	1
	60 & over	2	1	1	...	...	...	2	1	1
R. C. Pallan	All ages	221	106	115	102	47	55	119	59	60
	0 - 4	36	13	23	...	...	...	36	13	23
	5 - 9	28	16	12	...	...	...	28	16	12
	10 - 14	27	17	10	4	2	2	23	15	8
	15 - 19	14	5	9	5	1	4	9	4	5
	20 - 24	18	9	9	9	3	6	9	6	3
	25 - 29	11	4	7	9	3	6	2	1	1
	30 - 34	15	7	8	14	7	7	1	...	1
	35 - 44	29	17	12	28	17	11	1	...	1
	45 - 59	20	7	13	15	5	10	5	2	3
	60 & over	23	11	12	18	9	9	5	2	3
R. C. Asari	All ages	5	2	3	2	1	1	3	1	2
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	2	...	2	...	...	...	2	...	2
	10 - 14	1	1	...	...	...	...	1	1	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	1	...	1	...	...	...
	35 - 44	1	1	...	1	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

Table No. IX (concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
St. Michael's Boarding	All ages	123	96	27	4	4	...	119	92	27
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	116	89	27	...	...	...	116	89	27
	15 - 19	3	3	...	...	...	...	3	3	...
	20 - 24	3	3	...	3	3	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	1	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,398	756	642	668	368	300	730	388	342
	0 - 4	165	83	82	...	...	...	165	83	82
	5 - 9	159	94	65	2	2	...	157	92	65
	10 - 14	287	186	101	45	27	18	242	159	83
	15 - 19	114	59	55	65	39	26	49	20	29
	20 - 24	117	59	58	90	45	45	27	14	13
	25 - 29	81	40	41	74	38	36	7	2	5
	30 - 34	74	38	36	70	38	32	4	...	4
	35 - 44	157	78	79	141	78	63	16	...	16
	45 - 59	147	73	74	123	66	57	24	7	17
	60 & over	97	46	51	58	35	23	39	11	28

Seven per cent of the total workers are child workers below the age of 15 and another 8·7% of the workers are old-aged workers above the age of 60 years. Thus, only about 84·3% of the workers belong to the working age group of 15-59 years. More than half of the people aged above 60 years have been returned as workers i.e., out of the 97 people aged above 60 years as many as 58 have been returned as workers. In the age group 0—14, 49 out of the 611 people have been returned as workers. The percentage of workers among the Hindus and Christians vary to some extent. As indicated earlier, the Christians particularly the converts among the Veeranattu Pallas are comparatively prosperous than their Hindu counterparts. This is reflected in the percentage of workers among the two religious groups. Among the Hindus nearly 55% of the total population have been returned as workers whereas among the Christians only about 47·6% of them have been returned as workers.

Non-workers

79. We have also classified non-workers according to the type of activity. The bulk of the non-working population comprises students, dependants like infants and persons permanently disabled and women-folk solely engaged in household duties. Table No. X furnishes the classification of non-workers by sex, age group, type of activity etc.

TABLE No. X

Non-workers by sex, age groups and nature of activity

Community	Age-group	Total non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Other dependants		Unemployed persons	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Pallan	All ages	272	142	130	56	22	...	26	82	80	4	...	...	2
	0 - 4	84	44	40	...	...	...	...	44	40	...	...	...	...
	5 - 9	76	52	24	25	9	...	...	27	15	...	...	...	...
	10 - 14	51	26	25	21	9	...	10	5	6	...	...	...	...
	15 - 19	21	8	13	8	4	...	6	...	1	...	...	...	2
	20 - 24	4	2	2	2	...	...	2	...	...	...	...	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	5	...	5	...	...	...	4	...	1	...	...	...	...
	45 - 59	8	3	5	...	...	...	3	1	2	2	...	...	...
	60 & over	22	7	15	...	...	...	...	5	15	2	...	...	...
Chakkilian	All ages	39	18	21	9	3	...	7	9	11	...	...	...	...
	0 - 4	8	6	2	...	...	...	...	6	2	...	...	...	...
	5 - 9	9	3	6	...	2	...	...	3	4	...	...	...	...
	10 - 14	13	9	4	9	...	...	1	...	3	...	...	...	...
	15 - 19	2	...	2	...	1	...	1	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	2	...	2	...	...	...	2	...	...	...	...	...	...
	35 - 44	2	...	2	...	...	...	2	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	3	...	3	...	...	...	1	...	2	...	...	...	...
Puthirai Vannan	All ages	9	4	5	...	...	...	...	3	5	...	...	1	...
	0 - 4	2	1	1	...	...	...	...	1	1	...	...	...	...
	5 - 9	4	1	3	...	...	...	...	1	3	...	...	...	...
	10 - 14	1	1	...	...	...	...	...	1	...	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	...	...	...	...	1	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Chettiar	All ages	6	4	2	3	1	...	...	1	1	...	...	...	...
	0 - 4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5 - 9	2	2	...	2	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	1	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...	...	...
Asari	All ages	12	2	10	...	...	...	7	2	3	...	...	...	...
	0 - 4	3	1	2	...	...	...	...	1	2	...	...	...	...
	5 - 9	2	1	1	...	...	...	...	1	1	...	...	...	...
	10 - 14	1	...	1	...	...	...	1	...	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20 - 24	2	...	2	...	...	...	2	...	...	...	...	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	5	2	3	1	1	...	1	1	1	...	...	...	...
	0 - 4	2	1	1	...	...	...	...	1	1	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Muslim	All ages	14	6	8	3	2	...	2	3	4	...	...	...	...
	0 - 4	3	2	1	...	...	...	...	2	1	...	...	...	...
	5 - 9	4	1	3	1	2	...	...	...	1	...	...	...	...
	10 - 14	5	3	2	2	...	...	1	1	1	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...	...	...
P. C. Pallan	All ages	89	42	47	22	15	...	17	17	14	...	...	3	1
	0 - 4	19	10	9	...	...	...	...	10	9	...	...	...	...
	5 - 9	18	13	5	9	3	...	...	4	2	...	...	...	...
	10 - 14	19	10	9	8	9	...	...	2	...	...	...	...	...
	15 - 19	10	3	7	3	3	...	4	...	...	...	...	...	...
	20 - 24	7	4	3	2	...	...	2	...	...	...	...	2	1
	25 - 29	2	1	1	...	...	...	1	...	...	...	...	1	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	4	...	4	...	...	...	4	...	...	...	...	...	...
	45 - 59	6	...	6	...	...	...	6	...	...	...	...	...	...
	60 & over	4	1	3	...	...	...	...	1	3	...	...	...	...
P. C. Maravar	All ages	6	1	5	1	3	...	1	...	1	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	...	...	...	...	1	...	...	...	...
	10 - 14	3	1	2	1	2	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	1	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. X (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
P. C. Nadar	All ages	10	4	6	2	4	...	2	1	...	1	...	...	...
	0 - 4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...	...	...
	10 - 14	3	1	2	1	2	...	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	1	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	1	1	...	...	...	...	...	...	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
P. C. Pallan (Brother Mission)	All ages	27	11	16	3	1	...	5	5	10	1	...	2	...
	0 - 4	6	3	3	...	...	...	...	3	3	...	...	...	...
	5 - 9	7	1	6	...	1	...	...	1	5	...	...	...	...
	10 - 14	5	3	2	3	...	...	1	...	1	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	4	2	2	...	...	...	2	...	...	...	...	2	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	2	1	1	...	...	...	1	...	...	1	...	...	...
	60 & over	2	1	1	...	...	...	...	1	1	...	...	...	...
R. C. Pallan	All ages	119	59	60	33	20	...	6	20	33	3	...	3	1
	0 - 4	36	13	23	...	...	...	...	13	23	...	...	...	...
	5 - 9	28	16	12	13	7	...	...	3	5	...	...	...	...
	10 - 14	23	15	8	12	7	...	1	3	...	...	...	...	...
	15 - 19	9	4	5	4	4	...	...	...	...	...	...	...	1
	20 - 24	9	6	3	4	2	...	1	...	...	...	...	2	...
	25 - 29	2	1	1	...	...	...	1	...	...	...	...	1	...
	30 - 34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	5	2	3	...	...	...	1	...	2	2	...	...	...
	60 & over	5	2	3	...	...	...	...	1	3	1	...	...	...

Table No. X (concld.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
R. C. Asari	All ages	3	1	2	1	2	...	...	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	...	2	...	2	...	...	...	...	...	...	...	...
	10 - 14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
St. Michael's Boarding	All ages	119	92	27	92	27	...	...	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	116	89	27	89	27	...	...	...	...	...	...	...	...
	15 - 19	3	3	...	3	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	730	388	342	226	101	...	73	144	164	9	...	9	4
	0 - 4	165	83	82	...	...	...	...	83	82	...	...	...	...
	5 - 9	157	92	65	52	28	...	...	40	37	...	...	...	...
	10 - 14	242	159	83	147	57	...	15	12	11	...	...	...	...
	15 - 19	49	20	29	19	13	...	12	...	1	...	...	1	3
	20 - 24	27	14	13	8	3	...	9	...	...	...	...	6	1
	25 - 29	7	2	5	...	...	...	5	...	...	...	...	2	...
	30 - 34	4	...	4	...	...	...	4	...	...	...	...	...	...
	35 - 44	16	...	16	...	...	...	15	...	1	...	...	...	...
	45 - 59	24	7	17	...	...	...	12	1	5	6	...	...	...
	60 & over	39	11	28	...	...	...	1	8	27	3	...	...	...

The students form the largest group among the non-workers and they constitute nearly 45% of the non-workers. Another 42% of the non-workers have been returned as dependants, infants and persons permanently disabled. The women-folk engaged in household work account for about 10% of the non-workers. The rest of the non-workers includes the 13 unemployed persons comprising 9 males and 4 females. Among the non-workers in the working age group of 15—59, bulk of them are women-folk engaged in household duties and the rest are accounted for by the students in the age group 15—24 and unemployed persons. Bulk of the non-working population belongs to the lower age groups below 15 years of age.

CHAPTER IV

VILLAGE ECONOMY

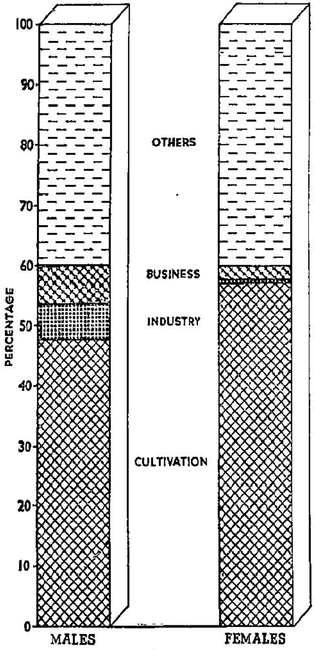
Features of economy

80. Agriculture forms the back-bone of this village economy in as much as an overwhelming majority of the population derive their livelihood from it. As indicated earlier, this is a dry village situated in the tract popularly known as the 'black cotton country' and there are no wet lands with any notable source of irrigation. Only dry crops like millets and cash crops like cotton are cultivated over vast extents in this village. Agriculture is far from remunerative not only because there are no good sources of irrigation but also because of the infertile nature of the soil. To a large extent, agriculture here is a 'gamble in the monsoon' in as much as cultivation depends very much on the rains. We have indicated earlier how many of the Pallas migrate to the tea estates in the Western Ghats to earn their livelihood whenever near-famine conditions prevail here as a result of the failure of monsoons. There are no subsidiary or secondary occupations nor are there any remunerative household industries. Recently during our re-visit to the village, an Ambar charkha training institute has been started in the village and many women workers have taken to it enthusiastically. As it is, an overwhelming majority of the population continue to eke out a meagre livelihood from agriculture.

Occupational classification

81. Out of 276 households as many as 212 households are dependent on agriculture for their livelihood and these constitute 76·7 per cent of the total number of households. This comprises 186 households which are engaged in cultivation and 26 landless households which are solely dependent on agricultural labour. Table No. XI furnishes the classification of households by occupation. Out of the 186 households which are engaged in cultivation, 172 households are solely engaged in it without any second string to their bow and the other 14 households combine either household industry or business

NATURE OF OCCUPATION



with cultivation. Household industries and petty business ventures are the other two sources of

TABLE No. XI

Occupational classification of households

Community	Total No. of households	Number of households engaged in: Cultivation only	Traditional industry only	Business only	Cultivation & industry: Traditional	Cultivation & industry: Non-traditional	Cultivation & Business	Agricultural labourer	Other occupations	Details of industries		Details of business	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)		(12)	
Pallan	140*	102	...	...	...	...	4	16	11	...		Tea shop Petty shop	1 3
Chakkilian	14	1	10	...	1	...	...	...	2	Cobblers	11	...	
Puthirai Vannan	4	1	...	...	...	...	...	...	3	...		...	
Chettiar	4	1	...	2	...	...	1	...	...	...		Selling bangles	3
Asari	3	...	3	...	...	...	...	...	...	Carpentry	3	...	
Naicker	3	...	...	...	...	...	3	...	...	...		Selling bangles Selling rice cakes	2 1
Muslim	5	1	1	2	...	...	1	...	...	Mat weaving	1	Shop	3
P. C. Pallan	37†	20	...	3	...	1	1	7	2	Tailoring	1	Selling rice cakes Shop Tea shop	1 2 1
P. C. Nadar	2	...	...	...	...	...	...	...	2	...		...	
P. C. Maravar	1	...	...	...	...	...	...	...	1	...		...	
P. C. Pallan (Brother Mission)	12	9	...	...	...	...	...	...	3	...		...	
R. C. Pallan	49‡	37	...	2	...	...	2	3	2	...		Shop	4
R. C. Asari	1	...	1	...	...	...	...	...	...	Goldsmithy	1	...	
St. Michael's Boarding	1	...	...	...	...	...	...	...	...	...		...	
Total	276	172	15	9	1	1	12	26	26		17		21

* 7 Dependent households † 3 Dependent households ‡ 3 Dependent households

livelihood. A total number of 17 households are engaged in household industries out of which, 15 are solely engaged in them and the others combine cultivation and business with household industries. A total number of 21 households have business as their occupation out of which, 9 are engaged solely in business, and 12 combine business with cultivation.

82. The household industries carried on here are mostly traditional industries like leather works, carpentry and goldsmithy. The only non-traditional industries came across in this village are mat weaving in which a solitary household of Muslim is engaged and tailoring in which a Christian Palla is engaged. The business ventures referred to are mainly petty ventures like running tea-shops, grocery shops and selling of bangles which is the traditional occupation of Chettiars who are found in this village. Besides these households who are dependent on the three main occupations of cultivation, household industry and business, there are 26 households engaged in other occupations and 13 households who have no occupation but have been

TABLE No. XII

Workers classified by sex, age groups and industry, business and cultivation

Community	Age groups	Total workers			Number of workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallan	All ages	356	191	165	...	...	5	...	105	95	81	70
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	2	...	...	...	...	...	2	...	...	...
	10 - 14	27	19	8	...	...	1	...	9	5	9	3
	15 - 19	36	22	14	...	...	...	...	9	7	13	7
	20 - 24	48	20	28	...	...	...	...	5	8	15	20
	25 - 29	46	22	24	...	...	...	...	12	15	10	9
	30 - 34	36	22	14	...	...	...	...	13	12	9	2
	35 - 44	72	36	36	...	...	3	...	27	21	6	15
	45 - 59	66	36	30	...	...	1	...	22	22	13	8
	60 & over	23	12	11	...	...	...	...	6	5	6	6
Chakkilian	All ages	29	17	12	13	...	...	...	1	...	3	12
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	1	...	1	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	...	...	...	...	1
	20 - 24	6	2	4	1	...	...	...	...	...	1	4
	25 - 29	2	2	...	2	...	...	...	...	...	...	...
	30 - 34	2	...	2	...	...	...	...	...	...	...	2
	35 - 44	7	5	2	3	...	...	...	...	...	2	2
	45 - 59	7	4	3	3	...	...	...	1	...	...	3
	60 & over	3	3	...	3	...	...	...	...	...	...	...
Puthirai Vannan	All ages	13	7	6	...	...	...	...	2	2	5	4
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	3	1	2	...	...	...	...	1	...	...	2
	15 - 19	1	...	1	...	...	...	...	...	1	...	...
	20 - 24	3	2	1	...	...	...	...	1	...	1	1
	25 - 29	1	1	...	...	...	...	...	...	...	1	...
	30 - 34	1	1	...	...	...	...	...	...	...	1	...
	35 - 44	2	1	1	...	...	...	...	...	...	1	1
	45 - 59	2	1	1	...	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chettiar	All ages	9	3	6	...	...	...	2	3	4	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	...	...	1	...	...
	20 - 24	2	2	...	...	...	...	...	2	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	...	...	1	...	...
	45 - 59	5	1	4	...	...	...	2	1	2	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Asari	All ages	8	8	...	8	...	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	2	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	3	3	...	3	...	...	...	...	...	...	...
	30 - 34	1	1	...	1	...	...	...	...	...	...	...
	35 - 44	1	1	...	1	...	...	...	...	...	...	...
	45 - 59	1	1	...	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Naicker	All ages	7	5	2	...	...	4	1	1	...	...	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	1	...	...	...	...	...
	20 - 24	1	1	...	...	...	1	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	...	...	...	...	...	1
	35 - 44	1	1	...	...	..	1	...	...	...	...	...
	45 - 59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	1	1	...	...	...	...	...	1	...	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Muslim	All ages	11	8	3	...	1	8	1	...	1	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	...	...	2	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	2	1	1	...	...	1	...	...	1	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	1	...	1	...	...	...	...
	45 - 59	4	4	...	...	...	4	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
P. C. Pallan	All ages	83	50	33	...	1	2	1	20	17	28	14
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	4	2	2	...	...	...	...	...	...	2	2
	15 - 19	8	5	3	...	1	...	...	...	2	5	...
	20 - 24	11	7	4	...	...	...	...	3	...	4	4
	25 - 29	10	5	5	...	...	...	...	...	1	5	4
	30 - 34	11	6	5	...	...	...	...	...	4	6	1
	35 - 44	13	9	4	...	...	1	...	5	2	3	2
	45 - 59	14	7	7	...	...	...	1	5	5	2	1
	60 & over	12	9	3	...	...	1	...	7	3	1	...
P. C. Maravar	All ages	1	1	...	...	...	...	...	...	...	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	1	...	...	...	...	...	...	...	1	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
P. C. Nadar	All ages	3	2	1	...	...	...	...	...	...	2	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	...	...	...	...	1
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	...	...	...	...	...	...	1	...
	35 - 44	1	1	...	...	...	...	...	...	...	1	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
P. C. Pallan (Brother Mission)	All ages	40	24	16	...	...	...	...	15	11	9	5
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	6	2	4	...	...	...	...	2	2	...	2
	15 - 19	8	6	2	...	...	...	...	2	1	4	1
	20 - 24	5	4	1	...	...	...	...	2	...	2	1
	25 - 29	1	1	...	...	...	...	...	1	...	...	...
	30 - 34	2	...	2	...	...	...	...	...	1	...	1
	35 - 44	11	5	6	...	...	...	...	4	6	1	...
	45 - 59	7	6	1	...	...	...	...	4	1	2	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
R. C. Pallan	All ages	102	47	55	...	...	4	2	29	41	14	12
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	4	2	2	...	...	...	...	1	2	1	...
	15 - 19	5	1	4	...	...	...	...	1	3	...	1
	20 - 24	9	3	6	...	...	...	...	2	4	1	2
	25 - 29	9	3	6	...	...	...	...	3	3	...	3
	30 - 34	14	7	7	...	...	1	1	4	4	2	2
	35 - 44	28	17	11	...	...	2	1	10	7	5	3
	45 - 59	15	5	10	...	...	1	...	1	9	3	1
	60 & over	18	9	9	...	...	...	...	7	9	2	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
R. C. Asari	All ages	2	1	1	1	...	...	...	...	...	...	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	...	...	...	...	...	1
	35 - 44	1	1	...	1	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
St. Michael's Boarding	All ages	4	4	...	...	...	...	...	...	...	4	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	3	3	...	...	...	...	...	...	...	3	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	...	...	...	...	1	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	668	368	300	22	2	23	7	176	171	147	120
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	2	...	...	...	...	...	2	...	...	...
	10 - 14	45	27	18	1	...	1	...	13	9	12	9
	15 - 19	65	39	26	2	1	3	...	12	15	22	10
	20 - 24	90	45	45	1	...	1	...	15	12	28	33
	25 - 29	74	38	36	5	...	1	...	16	20	16	16
	30 - 34	70	38	32	1	...	1	1	17	21	19	10
	35 - 44	141	78	63	5	1	7	2	46	37	20	23
	45 - 59	123	66	57	4	...	7	4	34	40	21	13
	60 & over	58	35	23	3	...	2	...	21	17	9	6

classified as 'rent receivers'. Thus we find that agriculture, though not as remunerative as in some of the fertile tracts, sustains a large majority of the households in this village. In terms of workers also, a majority of the workers are engaged in cultivation. The classification of workers by age, sex and nature of occupation is indicated in Table No. XII. Out of the 668 total workers as many as 513 workers are dependent on agriculture. This comprises 347 workers who have been returned as cultivators and 166 workers who have been returned as agricultural labourers. The workers dependent on agriculture constitute as much as 76·8% of the total working force of the village. Household industries and business account respectively for 3·6% and 4·5% of the workers. Thus, only about 15% of the workers are engaged in other occupations. Table No. XIII indicates the trade or business run by the households.

TABLE No. XIII

Trade or Business

Community	Petty shop			Bangles selling			Tea shop			Rice cake selling		
	Number of households	Commodities	Average profit	Number of households	Commodities	Average profit	Number of households	Commodities	Average profit	Number of households	Commodities	Average profit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
			Rs. nP.			Rs. nP.			Rs. nP.			Rs. nP.
Pallan	3	...	23·33	...	...	...	1	Tea shop	30.00	1	Rice cakes	10·00
Naicker	...	...	...	2	Bangles	23·00	...	...	...	1	...	15·00
Chettiar	...	...	...	3	„	7·67	...	...	...	...	...	...
Muslim	3	...	48·33	...	...	...	...	...	...	...	...	...
Protestant Christian	2	...	52·50	...	...	...	1	Tea shop	32·00	...	...	...
Roman Catholic	4	...	51·67	...	...	...	...	...	...	...	...	...
Total	12	...	...	5	...	...	2	...	...	2	...	...

TABLE No. XIV

Workers classified by sex, age groups and occupations

Community	Age group	Business			Tea shop			Teacher			Pointsman			Transport workers			Postman			Cultivation		
1	2	3																				
		*P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Pallan	All ages	4	4	...	1	1	...	1	1	...	2	2	...	3	3	...	1	1	...	186	99	87
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
	10 - 14	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	8	3
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15	9	6
	20 - 24	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...	12	4	8
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	25	11	14
	30 - 34	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	23	13	10
	35 - 44	2	2	...	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...	45	25	20
	45 - 59	1	1	...	...	...	...	...	...	...	...	...	...	3	3	...	...	...	...	43	21	22
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10	6	4

Community	Age group	Cooly			Agricultural labourer			Lease cultivation			Shepherd			Community	Leather worker			Cobbler		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.		P.	M.	F.	P.	M.	F.
Pallan (contd.)	All ages	23	13	10	100	53	57	14	6	8	11	8	3	**Chakkilian**	11	11	...	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...		...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...		...	...	...	...	...	...
	10 - 14	...	...	...	3	3	...	3	1	2	9	6	3		1	1	...	...	...	...
	15 - 19	3	3	...	17	10	7	1	...	1	...	...	...		...	...	...	...	...	...
	20 - 24	7	2	5	25	10	15	1	1	...	1	1	...		1	1	...	...	...	...
	25 - 29	4	4	...	15	6	9	2	1	1	...	...	...		2	2	...	...	...	...
	30 - 34	...	...	...	10	8	2	2	...	2	...	...	...		...	...	...	...	...	...
	35 - 44	5	1	4	15	4	11	3	2	1	...	...	...		3	3	...	...	...	...
	45 - 59	3	3	...	15	7	8	1	1	...	...	...	...		2	2	...	1	1	...
	60 & over	1	...	1	10	5	5	1	...	1	1	1	...		2	2	...	1	1	...

Community	Age group	Cultivation			Agricultural labourer			Pointsman			Community	Dhobi			Cultivation			Community	Cultivation		
		P.	M.	F.	P.	M.	F.	P.	M.	F.		P.	M.	F.	P.	M.	F.		P.	M.	F.
Chakkilian (contd.)	All ages	1	1	...	13	1	12	2	2	...	**Puthirai Vannan**	9	5	4	4	2	2	**Chettiar**	7	3	4
	0 - 4	...	...	...	...	...	...	...	...	...		...	...	...	...	...	...		...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...		...	...	...	...	...	...		...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...		2	...	2	1	1	...		...	...	...
	15 - 19	...	...	...	1	...	1	...	...	...		...	...	...	1	...	1		1	...	1
	20 - 24	...	...	...	5	1	4	...	...	...		2	1	1	1	1	...		2	2	...
	25 - 29	...	...	...	...	...	...	...	...	...		1	1	...	...	...	...		...	...	...
	30 - 34	...	...	...	2	...	2	...	...	...		1	1	...	...	...	...		...	...	...
	35 - 44	...	...	...	2	...	2	2	2	...		2	1	1	...	...	...		1	...	1
	45 - 59	1	1	...	3	...	3	...	...	...		1	1	...	1	...	1		3	1	2
	60 & over	...	...	...	...	...	...	...	...	...		...	...	...	...	...	...		...	...	...

Table No. XIV (contd.)

(1)	(2)	(3)																
		Business			Asari Carpenter			Naicker Business			Cultivation			Agricultural labourer			Rice Cakes selling	
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Chettiar (contd.)	All ages	2	...	2	8	8	...	4	4	...	1	1	...	1	...	1	1	...	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	2	2	...	1	1	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...
	35 - 44	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	45 - 59	2	...	2	1	1	...	1	1	...	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...

		Business			Cultivation			Mat weaving			P. C. Pallan Transport worker			Gate keeper			Tailor		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Muslim	All ages	9	8	1	1	...	1	1	...	1	1	1	...	1	1	...	1	...	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	1	1	1	...	...	...	...	...	...	...
	45 - 59	4	4	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

		Rice Cakes preparing & selling			Tea shop			Business			Cultivation			Agricultural labourer			Shepherd			Cooly		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
P. C. Pallan (contd.)	All ages	1	...	1	1	1	...	1	1	...	37	20	17	22	14	8	1	1	...	4	3	1
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	2	...	2	3	3	...	1	1	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	3	3	...	3	3	...	...	...	...	1	...	1
	25 - 29	...	...	...	...	...	...	...	...	...	1	...	1	7	3	4	...	...	...	2	2	...
	30 - 34	...	...	...	...	...	...	...	...	...	4	...	4	4	4	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	1	1	...	7	5	2	2	...	2	...	...	...	...	...	...
	45 - 49	1	...	1	...	...	...	...	...	...	10	5	5	1	...	1	...	...	...	1	1	...
	60 & over	...	...	...	1	1	...	...	...	...	10	7	3	1	1	...	...	...	...	...	...	...

Table No. XIV (contd.)

(1)	(2)	(3)																												
		Clerk			Teacher			Servant				Weaving Master				Teacher		
		P.	M.	F.	P.	M.	F.	P.	M.	F.		P.	M.	F.		P.	M.	F.
P. C. Pallan (contd.)	All ages	1	1	...	8	4	4	4	3	1	P. C. Maravar	1	1	...	P. C. Nadar	3	2	1
	0 - 4	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	10 - 14	...	...	...	...	...	...	3	2	1		...	...	...		...	...	...
	15 - 19	...	...	...	...	...	...	1	1	...		...	...	...		...	...	...
	20 - 24	1	1	...	3	...	3	...	...	...		1	1	...		1	...	1
	25 - 29	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	30 - 34	...	...	...	3	2	1	...	...	...		...	...	...		1	1	...
	35 - 44	...	...	...	2	2	...	...	...	...		...	...	...		1	1	...
	45 - 49	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...
	60 & over	...	...	...	...	...	...	...	...	...		...	...	...		...	...	...

		Teacher			Postal peon			Vettiyan			Cultivation			Shepherd			Agricultural labourer			Gate keeper		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
P. C. (Brother Mission)	All ages	1	...	1	1	1	...	1	1	...	26	15	11	1	...	1	4	2	2	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	4	2	2	1	...	1	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	3	2	1	...	...	...	3	2	1	...	...	...
	20 - 24	1	...	1	1	1	...	...	...	...	2	2	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	1	...	1	...	...	...
	35 - 44	...	...	...	...	...	...	1	1	...	10	4	6	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	5	4	1	...	...	...	...	...	...	1	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

		General labourer				Cultivation			Lease cultivation			Agricultural labourer			Business			Teacher		
		P.	M.	F.		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
P. C. (Brother Mission) (contd.)	All ages	5	4	1	R. C. Pallan	67	28	39	3	1	2	15	6	9	6	4	2	6	3	3
	0 - 4	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1		2	1	1	1	...	1	1	1	...	...	...	...	...	...	...
	15 - 19	2	2	...		4	1	3	...	...	...	1	...	1	...	...	...	...	...	...
	20 - 24	1	1	...		6	2	4	...	...	...	3	1	2	...	...	...	...	...	...
	25 - 29	...	...	...		6	3	3	...	...	...	2	...	2	...	...	...	1	...	1
	30 - 34	...	...	...		8	4	4	...	...	...	3	2	1	2	1	1	1	...	1
	35 - 44	...	...	...		15	9	6	2	1	1	3	1	2	3	2	1	4	3	1
	45 - 59	1	1	...		10	1	9	...	...	...	1	...	1	1	1	...	...	...	...
	60 & over	...	...	...		16	7	9	...	...	...	1	1	...	...	...	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)											
		Mason			Construction workers			Sub-Inspector			Shepherd		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
R. C. Pallan (contd.)	All ages	1	1	...	1	1	...	1	1	...	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	1	1	...
	45 - 59	...	...	...	1	1	...	1	1	...	1	1	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...

		Goldsmith			Agricultural labourer			Cook (St. Michael's Boarding)			Sweeper			Peon		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
R. C. Asari	All ages	1	1	...	1	...	1	2	2	...	1	1	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	1	1	...	1	1	...	1	1	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	...	1	1	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

		Cultivation			Agricultural labourer			Cooly			Lease cultivation			Business			Shepherd		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total	All ages	330	169	161	166	76	90	32	20	12	17	7	10	26	21	5	15	11	4
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	18	12	6	5	4	1	1	...	1	4	1	3	1	1	...	10	6	4
	15 - 19	26	12	14	25	15	10	5	5	...	1	...	1	3	3	...	1	1	...
	20 - 24	26	14	12	36	15	21	9	3	6	1	1	...	1	1	...	1	1	...
	25 - 29	34	15	19	24	9	15	6	6	...	2	1	1	1	1	...	...	...	...
	30 - 34	36	17	19	22	14	8	...	...	...	2	...	2	2	1	1	...	...	...
	35 - 44	78	43	35	22	5	17	5	1	4	5	3	2	8	6	2	1	1	...
	45 - 59	73	33	40	20	7	13	5	5	...	1	1	...	9	7	2	1	1	...
	60 & over	37	21	16	12	7	5	1	...	1	1	...	1	1	1	...	1	1	...

Table No. XIV (contd.)

(1)	(2)	(3)														
		Tea Shop			Pointsman			Transport worker			Postman			Leather worker		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	2	2	...	6	6	...	4	4	...	1	1	...	11	11	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	1	1	...	1	1	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
	30 - 34	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	3	3	...	1	1	...	...	...	...	3	3	...
	45 - 59	...	...	...	2	2	...	3	3	...	...	...	...	2	2	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...	2	2	...

(1)	(2)	Cobbler			Dhoby			Carpenter			Weaving Master			Vettiyan			Construction worker		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	2	2	...	9	5	4	8	8	...	1	1	...	1	1	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	2	1	1	...	...	...	1	1	...	...	...	...	...	...	...
	25 - 29	...	...	...	1	1	...	3	3	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	2	1	1	1	1	...	...	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	1	1	...	1	1	...	...	...	...	...	...	...	1	1	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(1)	(2)	Sub-Inspector			Goldsmith			Teacher			Servant			Cook			Sweeper		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	1	1	...	1	1	...	19	10	9	4	3	1	2	2	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	3	2	1	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	6	1	5	...	...	...	1	1	...	1	1	...
	25 - 29	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	5	3	2	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	1	1	...	7	6	1	...	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XIV (contd.)

(1)	(2)	(3)																	
		Mason			Rice cakes selling			Mat weaving			Tailor			Clerk			Peon		
		P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
Village Total (contd.)	All ages	1	1	...	2	...	2	1	...	1	1	...	1	1	1	...	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	2	2	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* P: Persons M: Males F: Females

Occupational structure

83. Out of the 347 cultivators, 330 are owner cultivators and 17 are lease cultivators. The owner cultivators include, besides the heads of the households, many family workers who take part in the household cultivation without any separate incomes. The number of male and female workers pursuing different occupations among various communities will be seen from Table No. XIV. Besides the 166 agricultural labourers, there are also 32 people who have been returned as coolies. These are people who not only do cooly work in agriculture but also in various miscellaneous occupations. These people go and work in the railway maintenance work whenever such work is provided. Some of these railway coolies go a distance of 15 or 20 miles, to work as coolies. They are given free passes to travel by train upto the work spot. During those seasons when railway work is available many of the agricultural labourers also go to that work. At the time of our survey, the railway maintenance work was providing regular employment for about 50 casual labourers of this village.

84. The number of people engaged in business is 28. This includes the tea-shop owners and grocery shop owners in all the three hamlets and also the four Chettiars who are engaged in their traditional occupation of bangle selling. The rest of the working force of the village includes the village artisans, salaried workers besides a few people engaged in miscellaneous occupations. The village artisans include the carpenters, blacksmiths, goldsmiths and one mason. There are also 13 cobblers and 9 dhobies in this village. Among the salaried workers, teachers form the majority. There are altogether 19 teachers in this village out of whom, three are working in the school at Gangaikondan and the others are working in the three schools of this village. In a few households, the husbands as well as wives are teachers. The other salaried workers include the postman, a sub-inspector, a clerk and two peons and others employed in the railways. The peons are engaged in the postal department. Out of the 10 people engaged in railways, two are gate-keepers, four are pointsmen and the rest are gangmen The boarding school in the village provides employment for two cooks, four servants and a sweeper.

Occupational mobility

85. Thus a predominant section of the working population are still engaged in agriculture, the only

redeeming feature being that more and more people are shifting towards non-agricultural occupations as may be seen from the fact that there are as many as 34 salaried workers in this village. The most noteworthy instance of occupational shift has been noticed in the case of people who have pursued studies and have taken to teaching profession. In the last ten years, 7 boys and 8 girls studied upto VIII Standard or Matriculation and have taken to teaching after undergoing the prescribed training. Three boys and one girl of this village are working as Telephone Operators in Tirunelveli town and two girls of this village are now studying Typewriting with a view to seek employment as Typists. The other cases of people who pursued higher studies and settled down in good jobs are one Station Master, one Veterinary Doctor, one Engineer and a graduate who is employed in a private firm. There are also a number of people who are pursuing higher studies now. Three boys and one girl are studying in degree classes in colleges and 3 other boys and 2 girls are studying in Teacher's Training Colleges. Thus, there has been a definite shift in the occupational pattern in the last one or two decades and the present trend is towards the non-agricultural or white collared occupations particularly the clerical and teaching professions. The factors which have contributed to this healthy trend are, firstly, the availability of educational facilities in this village upto VIII Standard; secondly, the scholarship and other inducements offered by the Government to the Scheduled Castes and Backward Class people; thirdly, the existence of a number of Secondary Schools in the surrounding towns like Koilpatti, Tirunelveli and Tuticorin with hostels attached where special concessions are given to Harijan students; fourthly, the reservations made for Scheduled and Backward Class people in Government jobs and lastly the change of attitude among the people and their eagerness to educate their children and fix them up in good jobs.

Teachers

86. The desire to take to non-agricultural and white-collared occupations is more conspicuous among the Christians who are much more educationally advanced than their Hindu counter-parts. Both among the people who have settled down in good jobs in the last two decades and among those who are now pursuing higher studies, a large majority are Christians. The encouragement and concessions offered by the Christian Missionaries have induced a number of Christians of this village to study and settle down in teaching profession. There are a number of training institutions for teachers run by the Christian Missionaries as well as by the Government around the village. There are five such institutions in Palamcottah and Tirunelveli and one each at Paruvillikottai, Koilpatti, Adaikalapuram and Tuticorin. There are such institutions both for boys and girls. Besides these facilities for studying Teachers' courses, there are a number of Primary and Secondary Schools run by the Christian Missionaries where Christian teachers are offered employment. So a Christian teacher trainee has a good chance of getting teacher's job in these schools immediately after completing the training. The two factors have induced a good number of Christians in this village to take to teaching profession.

87. Among the Hindus who have pursued higher studies with a view to settle down in non-agricultural occupations, the majority of them are from the Veeranattu Palla community. The other sect of Pallas in this village viz., the Devendrakula Pallas are very backward both educationally and socially. This is not only due to the fact that the Veeranattu Pallas are economically better off than the Devendrakula Pallas but also due to the lack of enterprising spirit on the part of Devendrakulas. No doubt, there are cases of extreme poverty which prevent the boys from pursuing higher studies and which compel them to earn whatever they could as early as possible. But there are also cases in which, if only they had displayed a spirit of enterprise, many more Devendrakulas could have studied and settled down in good jobs, especially so, with the available multitude of educational concessions extended by the Government. Among the Devendrakulas of this village, there has been so far only one family which has taken to teaching profession. Besides a retired headmaster, his daughter is also working as a teacher now. Two other boys of this community managed to complete their Matriculation and were on the look out for employment at the time of our survey. During our re-visit to the village, we learnt that one is employed as a Surveyor and the other is working as a Teacher. Except these

stray cases of shifts to other remunerative occupations, the other Devendrakulathans continue to eke out their meagre livelihood by doing cooly work except the handful of them who own lands. The Chakkilians of the village are equally backward. Most of them are engaged in their traditional occupation and only three people are working in the railways as gangmen. Only a few families among the Chakkilians send their children to the school even though there are three schools in the village. The general tendency is to retain young ones at home either to do household work like looking after the small babies and assisting the mother or to go for cooly work like plucking of cotton, chillies etc.

Hindu Pallas

88. The Hindu Pallas form the numerically largest group of the village. More than 50% of them are engaged in cultivation and many among the rest are dependent on agricultural labour and cooly work for their livelihood. There are a few salaried workers among this community and the general economic condition of the Hindu Pallas is one of poverty stricken condition. Seventy eight out of the total of 140 households are engaged in cultivation and as many as 45 households are dependent on agricultural labour and cooly work. A large majority of them including the cultivators belong to the lower income group of less than Rs. 50 a month. Out of the 140 households as many as 115 households belong to the low income group of less than Rs. 50 a month. This includes also the 41 households who earn only less than Rs. 25 a month. Only 18 households belong to the middle income group of Rs. 51-75 per month and the number of households who earn above Rs. 75 a month are as few as seven. Thus bulk of these Hindu Palla households belong to the low income group and lead a hand-to-mouth existence. Table No. XV indicates the income levels of households of different communities.

TABLE No. XV

Monthly income of households by source and occupation

Community	Occupation	Number of households in the income ranges of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallan	Tea shop	...	1	...	...	...
	Petty shop	...	1	1	1	...
	Cultivation	13	42	15	...	1
	Lease Cultivation	...	7	...	...	...
	Rearing sheep	...	1	...	...	...
	Agricultural labourer	12	15	1	...	...
	Pointsman	...	...	...	2	1
	Gangman	...	...	...	1	1
	General cooly	9	7	1	...	...
	Dependent	7	...	...	...	...
Chakkilian	Cultivation	...	1	...	...	...
	Pointsman	...	...	1	1	...
	Shoe-maker	1	...	...	...	...
	Leather worker	9	1	...	...	...
Puthirai Vannan	Cultivation	...	1	...	...	...
	Vannan	2	1	...	...	...

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Chettiar	Bangles seller	2	...	...	...	...
	Cultivation	...	1	...	...	...
Asari	Carpenter	...	3	...	...	...
Naicker	Business	...	2	...	...	...
	Cultivation	...	1	...	...	...
Muslim	Business	...	2	1	...	...
	Lease Cultivation	...	1	...	...	...
	Mat weaving	1	...	...	...	...
P. C. Pallan	Teacher	...	...	...	...	2
	Tea shop	...	1	...	...	...
	Clerk	...	...	1	...	...
	Business	1	...	...	...	...
	Cultivation	1	3	4	4	5
	Agricultural labourer	3	4	...	...	...
	Gate keeper	...	...	...	1	...
	Gangman	...	...	...	1	...
	Rice cake selling	1	...	...	...	...
	Cooly	2	...	...	...	...
	Dependent	3	...	...	...	...
P. C. Maravar	Weaving Master	...	...	1	...	...
P. C. Nadar	Teacher	...	...	...	...	2
P. C. (Brother Mission)	Vettiyan	...	...	1	...	...
	Post peon	...	1	...	...	...
	Cultivation	...	5	1	...	2
	Gate keeper	...	...	...	...	1
	General labourer	...	1	...	...	...
R. C. Pallan	Teacher	...	...	2	...	2
	Business	1	2	1	...	...
	Cultivation	4	15	3	5	2
	Lease Cultivation	...	1	...	...	...
	Rearing sheep	...	1	...	..	...
	Agricultural labourer	3	2	...	..	...
	Mason	...	1	...	..	...
	Sub-Inspector	...	...	...	...	1
	Dependent	...	1	1	1	...
R. C. Asari	Goldsmith	...	1	...	...	...
St. Michael's Boarding		...	...	...	...	...
Village Total	Tea-shop	...	2	...	...	...
	Business	4	7	3	1	...
	Cultivation	18	69	23	10	10
	Lease Cultivation	...	9	...	...	...

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village Total (contd.)	Rearing sheep	...	2	...	...	...
	Agricultural labourer	18	21	1	...	...
	Pointsman	...	...	1	4	2
	Gangman	...	...	...	2	1
	General coolies	11	8	1	...	...
	Dependents	10	1	1	1	...
	Shoe-maker	1	...	...	...	...
	Leather worker	9	1	...	...	...
	Vannan	2	1	...	...	...
	Carpenter	...	3	...	...	...
	Mat weaving	1	...	...	...	...
	Teacher	...	...	2	...	6
	Village officials	...	...	1	...	...
	Clerk	...	...	1	...	...
	Peon	...	1	...	...	...
	Rice cake selling	1	...	...	...	...
	Weaving Master	...	...	1	...	...
	Mason	...	1	...	...	...
	Sub-Inspector	...	...	...	...	1
	Goldsmith	...	1	...	...	...
St. Michael's Boarding		...	...	...	...	...
	Total	75	127	35	18	20

Christian Pallas

89. The economic condition of the Christian Pallas is slightly better than that of the Hindu Pallas even though this group also contains some of the poorest households. Even here bulk of the households are dependent on cultivation and many households have cooly work as their main occupation. The comparatively prosperous among these are the salaried workers like teachers, clerks and others. The majority of the salaried workers of the village are to be found among the Christians. Out of the 98 households of Christian Pallas, 57 households belong to the low income group of less than Rs. 50 a month, 14 to the middle income group of Rs. 51-75 and 27 to the high income group of more than Rs. 75 a month. The high income group includes the salaried workers like teachers and some of the rich cultivators. Many of the richest households of the village are to be found among the Christian Pallas. Even here, bulk of them lead a hand-to-mouth existence except the people in the middle and high income groups who lead a fairly convenient if not a comfortable life.

90. The bulk of the Chakkilians are engaged in their traditional occupation of cobbler except in the case of three households where the heads of households are engaged as pointsmen and gangmen in the railways. These traditional cobblers make crude sandals and other leather goods used in agricultural operations like the irrigation bags. They usually buy tanned leather from the Kayathar shandy for making the crude sandals and leather bags. Sometimes the ryots who are in need of leather bags for well irrigation supply tanned leather to the cobblers. The cobblers process the leather by soaking it in water for a day or two and then

stitch the bags used in well irrigation. When a cow or a bull dies in the village, the cobblers have a customary right over it and the owners give it away to them for some service in return or for a nominal price. The cobblers take out the hide from the dead bull or the cow and exchange the raw hide for a tanned one in the Kayathar shandy. They do not tan the leather themselves. By a long established custom, the Chakkilians have to supply chappals to the landed gentry of the village at the rate of one pair for each individual per year. For this purpose, the landed gentry are divided into as many groups as there are cobblers who render this customary service. In return for these sandals, the cobblers annually get about 18 measures of grain each at the time of harvest. The landless people who buy chappals from the cobblers pay them in money. The surplus products of the cobblers are taken to the Kayathar shandy and sold there. As the income from this traditional occupation is rarely sufficient to meet their essential requirements, many of the cobblers and their womenfolk do cooly work during agricultural seasons to add to their incomes. Except two households among the cobblers who earn above Rs. 50 a month, all the rest of them earn only less than Rs. 50 a month. Out of the 12 households which belong to the low income group, 10 households earn only Rs. 24 a month and these are cases of extreme poverty.

Other communities

91. Of the three Asari households, two are carpenters and the third is blacksmithy. They supply agricultural implements like ploughs and spades to the cultivators. Usually, the ryots supply the wood to the carpenters who make the required implements out of it. For these, the carpenters annually get about 18 measures of grains for each of the ploughs supplied. The monetary value of the grains is about Rs. 6. All the three Asari households of the village earn between Rs. 26 and 50 per month. The fourth Asari household of the village is a goldsmith by occupation. He gets a very meagre income as there are very few orders for ornaments from the members of this village. He sometimes collects customers from the surrounding villages. Of late, he has taken to trading in imitation ornaments which he buys from the Kayathar shandy and sells it to the village-folk with a margin of profit. He also earns between Rs. 26 and 50 per month. The dhobies of the village wash clothes for all the sections of the population and get annual remuneration in the form of grains from the landed people and cash payments from others. It is also a custom among them to go round their customers' houses every day when the latter give them the remnants of the food cooked on that day. By this way, the dhobies get considerable part of their daily food requirements from their generous customers. Out of the four Dhoby households, two earn between Rs. 26 to 50 per month and the other two earn less than Rs. 25 a month. The Chettiars eke out their livelihood from their traditional occupation of bangle selling in which all of them are engaged. One of the households is engaged in cultivation with bangle selling as a secondary occupation. The Naickers are dependent on cultivation and sheep rearing. Two households among Naickers have taken to business. All the Chettiar and Naicker households belong to the low income group of less than Rs. 50 a month.

Income levels

92. Thus we see that bulk of this village population belong to the low income group and most of them lead a hand-to-mouth existence. The poverty stricken conditions of this village are explained by the fact that as much as 73·5% of the households belong to the low income group of less than Rs. 50 a month. Out of the 202 households who belong to this income group, 75 households earn less than Rs. 25 a month and these are cases of extreme poverty. Thirty five households, who constitute 12·7% of the households, belong to the middle income group of Rs. 51—75 per month and only 38 households (13·9%) earn more than Rs. 75 per month. Cultivators form the largest occupational group in this village but a majority of them belong, to the poorer section. Out of the 130 owner cultivators, as many as 87 households earn only less than Rs. 50 and only 20 cultivators' households earn above Rs. 75 a month. A few households who belong to the high income group are those who own lands in the neighbouring village of Gangaikondan and those who own large plots in this village. These form a minority. The other cultivators are lease cultivators who earn only less than Rs. 50 per month and they eke out a very

meagre livelihood. This is so not only because the soil is infertile but also because there are no sources of irrigation. Cultivation in their lands solely depends on the rains and near famine condition prevail in the village whenever the monsoon fails.

93. The plight of the other important occupational group viz., agricultural labourers and general coolies is equally bad if not worse. Forty households are solely dependent on agricultural labour and another 20 households are dependent on general cooly work. Except 2 households among these who earn above Rs. 50 a month all the rest of them earn only less than Rs. 50 a month. Agriculture provides work for these landless labourers only for about 6 to 7 months in a year and that too with a lot of breaks in between. The wages for the cooly work in agriculture ranges from Re. 1 to Rs. 1-50 for males and 62 nP. to 75 nP. for the females. Plucking of cotton and chillies and weeding are some of the operations in which womenfolk are employed. Sometimes the wages for these operations are paid in kind. Womenfolk who pluck cotton are paid 1/16th of the quantity of cotton plucked by them as wages. These people exchange cotton for money with the local shop keepers and other traders who buy the small quantities of cotton and sell them out in bulk with a margin of profit. The wages for harvesting of food crops like cholam and cumbu are invariably paid in kind, the monetary value of which ranges from 12 annas to one rupee. Whenever these agricultural labourers do not have work in the village, they go to the neighbouring villages within a radius of about 5 to 6 miles. Some of these general coolies, as indicated earlier, go and work in railway maintenance work whenever it is available.

Expenditure pattern

94. A noteworthy feature of the expenditure pattern of the households in this village is that a bulk of the income is spent on necessities of food and clothing, the only difference being that as we go up in the income groups, the percentage of income spent on food and other necessities slightly goes down as may be seen from the three representative cases that are detailed below:

(1) A poor labourer's family with a monthly income of Rs. 34·50 was found to spend 86·58% of the income on food, 2·92% on education and 10·48% on miscellaneous items which included clothing.

(2) A poor cultivator's family with a monthly income of Rs. 58·50 was found to spend 82·69% on food, 5·08% on education and 12·23% on miscellaneous items.

(3) A fairly well-to-do cultivator's family with an income of Rs. 110 per month was found to spend 77·75% on food, 7·76% on education and 14·49% on miscellaneous items. Table No. XVI indicates the average expenditure on food, clothing and miscellaneous items by the households of different income levels.

TABLE No. XVI

Average monthly expenditure per household by income groups and occupations

Occupation	Item of expenditure	All households: No. of households	All households: Average expenditure per household	Percentage of expenditure on food miscellaneous items	Rs. 25 or less: No. of households	Rs. 25 or less: Average expenditure	Rs. 26-50: No. of households	Rs. 26-50: Average expenditure	Rs. 51-75: No. of households	Rs. 51-75: Average expenditure	Rs. 76-100: No. of households	Rs. 76-100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
					Pallan									
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Cultivation	Food	71	32·81	87·48	13	17·92	42	33·95	15	40·73	...	...	1	60
	Education	21	2·03	1·60	...	...	13	1·95	7	2·14	...	...	1	5
	Clothing	71	2·31	6·16	13	1·31	42	2·12	15	3·53	...	...	1	5
	Fuel	1	1·00	0.04	...	...	1	1·00	...	...	...	...	...	...
	Luxuries	71	1·77	4·72	13	1·27	42	1,59	15	2·67	...	...	1	2

Table No. XVI (contd.)

Pallan (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Pointsman	Food	3	53·33	81·21	...	...	...	...	...	...	2	42·50	1	75·00
	Education	3	2·00	3·05	...	...	...	...	...	...	2	2·00	1	2·00
	Clothing	3	6·00	9·14	...	...	...	...	...	...	2	4·00	1	10·00
	Fuel	1	2·00	1·01	...	...	...	...	...	...	1	2·00	...	...
	Luxuries	3	3·67	5·59	...	...	...	...	...	...	2	3·00	1	5·00
Tea Shop	Food	1	30	85·71	30·00	...	1	30	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3	8·57	3·00	...	1	3	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2	5·72	2·00	...	1	2	...	...	...	...	...	...
Agricultural labourer	Food	28	26·07	89·01	12	15·83	15	31·33	1	70·00	...	...	...	...
	Education	2	1·25	0·30	...	...	1	0·50	1	2·00	...	...	...	...
	Clothing	28	1·79	6·11	12	1·17	15	2·20	1	3·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	28	1·34	4·58	12	0·83	15	1·77	1	1·00	...	...	...	...
Lease cultivation	Food	7	35·57	90·21	...	...	7	35·57	...	...	...	...	...	...
	Education	2	1·50	1·09	...	...	2	1·50	...	...	...	...	...	...
	Clothing	7	1·86	4·72	...	...	7	1·86	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	7	1·57	3·98	...	...	7	1·57	...	...	...	...	...	...
Petty Shop	Food	3	56·67	87·18	...	...	1	30·00	1	60·00	1	80·00	...	...
	Education	2	3·00	3·08	...	...	...	...	1	1·00	1	5·00	...	...
	Clothing	3	3·00	4·62	...	...	1	2·00	1	2·00	1	5·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	3·33	5·12	...	...	1	4·00	1	2·00	1	4·00	...	...
Rearing sheep	Food	1	2·00	86·95	...	...	1	20·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	8·70	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	4·35	...	...	1	1·00	...	...	...	...	...	...
Gangman	Food	2	50·00	75·19	...	...	...	...	...	...	1	50·00	1	50·00
	Education	2	5·00	7·52	...	...	...	...	...	...	1	5·00	1	5·00
	Clothing	2	6·50	9·77	...	...	...	...	...	...	1	8·00	1	5·00
	Fuel	1	2·00	1·50	...	...	...	...	...	...	1	2·00	...	...
	Luxuries	2	4·00	6·02	...	...	...	...	...	...	1	3·00	1	5·00

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Pallan (contd.)														
Cooly	Food	17	24·70	86·52	9	16·89	7	31·14	1	50·00	...	...	...	...
	Education	2	1·25	0·51	1	2·00	...	...	1	0·50	...	...	...	...
	Clothing	17	1·94	6·80	9	1·67	7	2·29	1	2·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	17	1·76	6·17	9	1·22	7	2·43	1	2·00	...	...	...	...
Dependents	Food	7	12·36	85·24	7	12·36	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	7	1·07	7·38	7	1·07	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	7	1·07	7·38	7	1·07	...	...	...	...	...	...	...	...
Chakkilian														
Cultivation	Food	1	28·00	81·16	...	...	1	28·00	...	...	...	...	...	...
	Education	1	0·50	1·45	...	...	1	0·50	...	...	...	...	...	...
	Clothing	1	3·00	8·69	...	...	1	3·00	...	...	...	...	...	...
	Fuel	1	1·00	2·90	...	...	1	1·00	...	...	...	...	...	...
	Luxuries	1	2·00	5·80	...	...	1	2·00	...	...	...	...	...	...
Pointsman	Food	2	49·00	85·22	...	...	...	...	1	48·00	1	50·00	...	...
	Education	1	2·00	1·74	...	...	...	...	...	...	1	2·00	...	...
	Clothing	2	5·00	8·69	...	...	...	...	1	5·00	1	5·00	...	...
	Fuel	1	2·00	1·74	...	...	...	...	1	2·00	...	...	...	...
	Luxuries	2	1·50	2·61	...	...	...	...	1	1·00	1	2·00	...	...
Shoe making	Food	1	10·00	90·90	1	10·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	0·50	4·55	1	0·50	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	0·50	4·55	1	0·50	...	...	...	...	...	...	...	...
Leather worker	Food	10	17·80	85·14	9	16·78	1	27·00	...	...	...	...	...	...
	Education	3	1·00	1·43	3	1·00	...	...	...	...	...	...	...	...
	Clothing	10	1·80	8·61	9	1·89	1	1·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	9	1·12	4·82	8	1·13	1	1·00	...	...	...	...	...	...

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Puthirai Vannan														
Cultivation	Food	1	41·00	91·10	...	...	1	41·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	4·45	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	4·45	...	...	1	2·00	...	...	...	...	...	...
Dhoby	Food	3	15·00	81·78	2	10·00	1	25·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	1·67	9·11	2	1·50	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	1·67	9·11	2	1·50	1	2·00	...	...	...	...	...	...
Chettiar														
Bangle Seller	Food	2	13·50	85·71	2	13·50	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	1·25	7·94	2	1·25	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	2	1·00	6·35	2	1·00	...	...	...	...	...	...	...	...
Cultivation	Food	2	52·50	87·50	...	...	1	30·00	...	...	1	75·00	...	...
	Education	2	1·50	2·50	...	...	1	1·00	...	...	1	2·00	...	...
	Clothing	2	3·50	5·83	...	...	1	2·00	...	...	1	5·00	...	...
	Fuel	1	1·00	0·83	...	...	...	...	...	...	1	1·00	...	...
	Luxuries	2	2·00	3·34	...	...	1	2·00	...	...	1	2·00	...	...
Asari														
Carpenter	Food	3	37·67	88·28	...	...	3	37·67	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	3·33	7·81	...	...	3	3·33	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	1·67	3·91	...	...	3	1·67	...	...	...	...	...	...
Naicker														
Business	Food	2	30·00	88·24	...	...	2	30·00	...	...	...	...	...	...
	Education	1	1·00	1·47	...	...	1	1·00	...	...	...	...	...	...
	Clothing	2	2·00	5·88	...	...	2	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	2	1·50	4·41	...	...	2	1·50	...	...	...	...	...	...

Table No. XVI (contd.)

Naicker (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Cultivation	Food	1	20·00	83·34	...	...	1	20·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	8·33	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	8·33	...	...	1	2·00	...	...	...	...	...	...
						Muslim								
Business	Food	3	41·67	88·66	...	...	2	35·00	1	55·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	3·00	6·38	...	...	2	2·00	1	5·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	2·33	4·96	...	...	2	1·50	1	4·00	...	...	...	...
Lease cultivation	Food	1	40·00	85·11	...	...	1	40·00	...	...	...	...	...	...
	Education	1	4·00	8·51	...	...	1	4·00	...	...	...	...	...	...
	Clothing	1	2·00	4·25	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	2·13	...	...	1	1·00	...	...	...	...	...	...
Mat weaving	Food	1	30·00	85·71	1	30·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	8·57	1	3·00	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	5·72	1	2·00	...	...	...	...	...	...	...	...
						R. C. Pallan (Catholic)								
Teacher	Food	1	30·00	75·00	...	...	...	...	1	30·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	5·00	12·50	...	...	...	...	1	5·00	...	...	...	...
	Fuel	1	2·00	5·00	...	...	...	...	1	2·00	...	...	...	...
	Luxuries	1	3·00	7·50	...	...	...	...	1	3·00	...	...	...	...
						P .C. Pallan (Protestant)								
Tea shop	Food	1	27·00	90·00	...	...	1	27·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	6·67	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	3·33	...	...	1	1·00	...	...	...	...	...	...

Table No. XVI (contd.)

P. C. Pallan (Protestant) (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Business	Food	1	20·00	80·00	1	20·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	8·00	1	2·00	...	...	...	...	...	...	...	...
	Fuel	1	2·00	8·00	1	2·00	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	4·00	1	1·00	...	...	...	...	...	...	...	...
Clerk	Food	1	60·00	88·24	...	...	...	...	1	60·00	...	...	...	...
	Education	1	2·00	2·94	...	...	...	...	1	2·00	...	...	...	...
	Clothing	1	2·00	2·94	...	...	...	...	1	2·00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	4·00	5·88	...	...	...	...	1	4·00	...	...	...	...
Agricultural labourer	Food	7	20·00	85·39	3	14·33	4	21·25	...	...	...	...	...	...
	Education	1	1·00	0·61	...	...	1	1·00	...	...	...	...	...	...
	Clothing	7	1·71	7·30	3	1·00	4	2·25	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	7	1·57	6·70	3	1·00	4	2·00	...	...	...	...	...	...
Teacher	Food	2	62·50	71·02	...	...	...	...	...	...	...	...	2	62·50
	Education	2	4·00	4·55	...	...	...	...	...	...	...	...	2	4·00
	Clothing	2	12·50	14·20	...	...	...	...	...	...	...	...	2	12·50
	Fuel	1	4·00	4·55	...	...	...	...	...	...	...	...	1	4·00
	Luxuries	2	5·00	5·68	...	...	...	...	...	...	...	...	2	5·00
Cultivation	Food	17	65·00	82·22	1	30·00	3	46·33	4	41·25	4	69·25	5	98·79
	Education	10	7·60	5·65	...	...	...	...	4	2 25	1	3·00	5	12·79
	Clothing	17	5·59	7·07	1	3·00	3	1·66	4	3·50	4	7·00	5	9·00
	Fuel	2	3·00	0·45	...	...	...	...	...	...	1	2·00	1	4·00
	Luxuries	17	3·65	4·61	1	2·00	3	1·33	4	3·00	4	3·50	5	6·00
Gangman	Food	1	40·00	80·00	...	...	...	...	...	...	1	40·00	...	...
	Education	1	1·00	2·00	...	...	...	...	...	...	1	1·00	...	...
	Clothing	1	5·00	10·00	...	...	...	...	...	...	1	5·00	...	...
	Fuel	1	2·00	4·00	...	...	...	...	...	...	1	2·00	...	...
	Luxuries	1	2·00	4·00	...	...	...	...	...	...	1	2·00	...	...
Rice cake selling	Food	1	10·00	66·67	1	10·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	13·33	1	2·00	...	...	...	...	...	...	...	...
	Fuel	1	2·00	13·33	1	2·00	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	6·67	1	1·00	...	...	...	...	...	...	...	...

Table No. XVI (contd.)

P. C. Pallan (Protestant) (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Cooly	Food	2	18·00	36·00	90·00	2	18·00	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	2	1·00	2·00	5·00	2	1·00	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	2	1·00	2·00	5·00	2	1·00	...	...	...	...	...	...	...
Gate Keeper	Food	1	70·00	85·36	...	...	...	...	...	...	1	70·00	...	...
	Education	1	5·00	6·10	...	...	...	...	...	...	1	5·00	...	...
	Clothing	1	5·00	6·10	...	...	...	...	...	...	1	5·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	2·44	...	...	...	...	...	...	1	2·00	...	...
Dependants	Food	3	13·33	85·12	3	13·33	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	1·33	8·49	3	1·33	...	...	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	1·00	6·39	3	1·00	...	...	...	...	...	...	...	...

P. C. Maravar

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Weaving Master	Food	1	50·00	80·64	...	...	...	...	1	50·00	...	...	..	...
	Education	1	2·00	3·23	...	...	...	...	1	2·00	...	...	...	...
	Clothing	1	5·00	8·06	...	...	...	...	1	5·00	...	...	...	...
	Fuel	1	2·00	3·23	...	...	...	...	1	2·00	...	...	...	...
	Luxuries	1	3·00	4·84	...	...	...	...	1	3.00	...	...	...	...

Brother Mission Pallan (Protestant)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Village Official	Food	1	40·00	88·89	...	...	...	...	1	40·00	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	4·44	...	...	...	...	1	2 00	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	3·00	6·67	...	...	...	...	1	3·00	...	...	...	...
Peon	Food	1	35·00	87·50	...	...	1	35·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	5·00	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	3·00	7·50	...	...	1	3·00	...	...	...	...	...	...

Table No. XVI (contd.)

Brother Mission Pallan (Protestant) (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Cultivation	Food	8	40·37	86·60	...	...	5	31·60	1	46·00	...	...	2	59·50
	Education	4	1·00	1·07	...	...	2	1·00	1	1·00	...	...	1	1·00
	Clothing	8	3·62	7·77	...	...	5	2·20	1	4·00	...	...	2	7 00
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	8	2·12	4·56	...	...	5	2·00	1	2·00	...	...	2	2·50
Gate Keeper	Food	1	60·60	60·00	75·00	...	...	...	...	...	...	...	1	60·00
	Education	1	5·00	5·00	6·25	...	...	...	...	...	...	...	1	5·00
	Clothing	1	10·00	10·00	12·50	...	...	...	...	...	...	...	1	10·00
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	5·00	5·00	6·25	...	...	...	...	...	...	...	1	5·00
General Cooly	Food	1	35·00	83·33	...	...	1	35·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	4·00	9·53	...	...	1	4·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	3·00	7·14	...	...	1	3·00	...	...	...	...	...	...

R. C. Pallan (Catholic)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Teacher	Food	3	71·67	83·66	...	...	...	...	1	40·00	...	...	2	87·50
	Education	2	3·50	2·72	...	...	...	...	1	2·00	...	...	1	5·00
	Clothing	3	6·00	7·00	...	...	...	...	1	3·00	...	...	2	7·50
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	5·67	6·62	...	...	...	...	1	2·00	...	...	2	7·50
Business	Food	4	30·75	86·01	1	16·00	2	33·50	1	40·00	...	...	...	...
	Education	2	1·50	2·10	...	...	1	1·00	1	2·00	...	...	...	...
	Clothing	4	1·75	4·90	1	2·00	2	1·50	1	2·00	...	...	...	...
	Fuel	1	1·00	0·70	1	1·00	...	...	...	...	...	...	...	...
	Luxuries	4	2·25	6·29	1	1·00	2	2·00	1	4·00	...	...	...	...
Cultivation	Food	29	36·57	83·06	4	12·00	15	31·87	3	39·00	5	46·50	2	92·50
	Education	11	3·64	3·14	...	...	5	0·80	1	2·00	3	9·00	2	3·50
	Clothing	29	3·72	8·45	4	1·25	15	2·43	3	2·83	5	4·60	2	17·50
	Fuel	3	3·00	0·70	...	...	1	2 00	...	...	1	2·00	1	5·00
	Luxuries	28	2·12	4·65	4	0·75	14	1·57	3	1·83	5	3·80	2	5·00
Lease cultivation	Food	1	40·00	88·89	...	...	1	40·00	...	...	...	...	...	...
	Education	1	1·00	2·22	...	...	1	1·00	...	...	...	...	...	...
	Clothing	1	3·00	6·67	...	...	1	3·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	1·00	2·22	...	...	1	1·00	...	...	...	...	...	...

Table No. XVI (contd.)

R. C. Pallan (Catholic) (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rearing Livestock	Food	1	4·00	44·45	...	...	1	4·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	3·00	33·33	...	...	1	3·00	...	...	...	...	...	...
	Fuel	1	1·00	11·11	...	...	1	1·00	...	...	...	...	...	...
	Luxuries	1	1·00	11·11	...	...	1	1·00	...	...	...	...	...	...
Agricultural labourer	Food	5	21·20	85·49	3	20·33	2	22·50	...	...	...	...	...	...
	Education	1	2·00	1·61	...	...	1	2·00	...	...	...	...	...	...
	Clothing	5	1·60	6·45	3	1·33	2	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	5	1·60	6·45	3	1·33	2	2·00	...	...	...	...	...	...
Mason	Food	1	30·00	88·24	...	...	1	30·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	1	2·00	5·88	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	5·88	...	...	1	2·00	...	...	...	...	...	...
Sub-Inspector	Food	1	70·00	73·68	...	...	...	...	...	...	...	...	1	70·00
	Education	1	5·00	5·26	...	...	...	...	...	...	...	...	1	5·00
	Clothing	1	10·00	10·53	...	...	...	...	...	...	...	...	1	10·00
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	10·00	10·53	...	...	...	...	...	...	...	...	1	10·00
Dependants	Food	3	25·00	81·06	...	...	1	30·00	1	20·00	1	25·00	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Clothing	3	3·17	10·28	...	...	1	5·00	1	2·50	1	2·00	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	3	2·67	8·66	...	...	1	5·00	1	1·00	1	2·00	...	...
R. C. Asari														
Goldsmith	Food	1	28·00	82·36	...	...	1	28·00	...	...	...	...	...	...
	Education	1	2·00	5·88	...	...	1	2·00	...	...	...	...	...	...
	Clothing	1	2·00	5·88	...	...	1	2·00	...	...	...	...	...	...
	Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...
	Luxuries	1	2·00	5·88	...	...	1	2·00	...	...	...	...	...	...
P. C. Nadar														
Teacher	Food	2	60·00	75·47	...	...	...	...	...	...	...	...	2	60·00
	Education	2	3·00	3·77	...	...	...	...	...	...	...	...	2	3·00
	Clothing	2	12·50	15·72	...	...	...	...	...	...	...	...	2	12·50
	Fuel	1	4·00	2·52	...	...	...	...	...	...	...	...	1	4·00
	Luxuries	2	2·00	2·52	...	...	...	...	...	...	...	...	2	2·00

TABLE No. XVII

Expenditure on marriage

Community	Expenditure on marriage	Number of households with a monthly income of Rs. 25 and below	Rs. 26 - 50	Rs. 51 - 75	Rs. 76 - 100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallan (Hindu)	Nil	1	5	1	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	4	17	2	...	...
	Rs. 101 - 200	13	25	3	2	1
	Rs. 201 - 400	10	20	6	1	1
	Rs. 401 - 600	12	6	4	1	...
	Rs. 601 - 800	1	...	2	...	1
	Rs. 801 - 1,000	...	1	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	41	74	18	4	3
Chakkilian	Nil	10	2	...	...	...
	Rs. 50 or less	...	...	1	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	...	...	1	..
	Rs. 201 - 400	...	..	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	10	2	1	1	...
Puthirai Vannan	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	1	2	...	...	...
	Rs. 101 - 200	1	...	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	2	2	...	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Chettiar	Nil	1	1	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	1	...	...	...	...
	Rs. 101 - 200	...	...	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	1	...
	Rs. 601 - 800	...	..	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	**2**	**1**	...	**1**	...
Asari	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	1	...	...	...
	Rs. 201 - 400	...	2	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	...	**3**	...	...	...
Naicker	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	3	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	...	**3**	...	...	...
Muslim	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	1	...	...	...
	Rs. 101 - 200	...	...	...	...	...
	Rs. 201 - 400	...	1	...	...	...
	Rs. 401 - 600	...	...	1	...	...
	Rs. 601 - 800	1	1	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	**1**	**3**	**1**	...	...

Table No. XVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pallan (Protestant)	Nil	1	1	...	1	...
	Rs. 50 or less	2	...	...	...	...
	Rs. 51 - 100	1	...	1	...	...
	Rs. 101 - 200	3	1	1	1	...
	Rs. 201 - 400	3	5	2	...	1
	Rs. 401 - 600	...	1	1	1	1
	Rs. 601 - 800	1	...	...	1	1
	Rs. 801 - 1,000	...	...	...	1	1
	Rs. 1,001 & over	...	...	...	1	3
	Total	**11**	**8**	**5**	**6**	**7**
P. C. Maravar	Nil	...	...	1	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	...	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	...	...	**1**	...	...
P. C. Nadar	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	...	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	...	1
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	1
	Total	...	...	...	...	**2**
P. C. Brother Mission	Nil	...	...	...	...	...
	Rs. 50 or less	...	1	...	...	...
	Rs. 51 - 100	...	1	...	...	...
	Rs. 101 - 200	...	4	1	...	2
	Rs. 201 - 400	...	1	1	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	1
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	...	**7**	**2**	...	**3**

Table No. XVII (contd.)

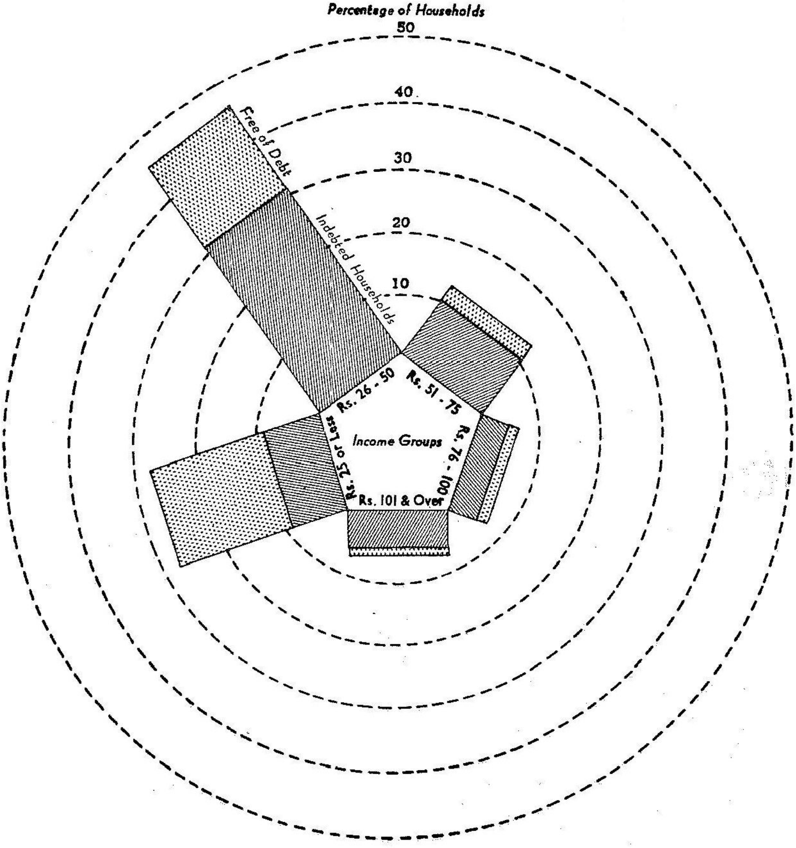
(1)	(2)	(3)	(4)	(5)	(6)	(7)
R. C. Pallan	Nil	...	1	...	1	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	3	2	1	2	...
	Rs. 101 - 200	2	10	1	...	1
	Rs. 201 - 400	3	8	...	...	2
	Rs. 401 - 600	...	1	4	1	...
	Rs. 601 - 800	...	1	...	1	...
	Rs. 801 - 1,000	...	...	1	1	1
	Rs. 1,001 & over	...	...	...	...	1
	Total	**8**	**23**	**7**	**6**	**5**
R. C. Asari	Nil	...	...	...	...	...
	Rs. 50 or less	...	...	...	...	...
	Rs. 51 - 100	...	...	...	...	...
	Rs. 101 - 200	...	1	...	...	...
	Rs. 201 - 400	...	...	...	...	...
	Rs. 401 - 600	...	...	...	...	...
	Rs. 601 - 800	...	...	...	...	...
	Rs. 801 - 1,000	...	...	...	...	...
	Rs. 1,001 & over	...	...	...	...	...
	Total	...	**1**	...	...	...

95. Many households are not able to set apart a portion of their incomes for expenditure on education. It is only the households in the middle and high income groups that spend a little on education. In the case of people in the low income groups, they very often find their incomes insufficient even to meet their daily necessities. Almost the entire income is spent on necessities like food and clothing with very little left for expenditure on education etc. The only luxuries that they enjoy are the tea or coffee, chewing of tobacco and smoking. Except small amounts ranging from 75 nP. to Rs. 1-50 spent on these little luxuries of life, almost the entire amount is spent on food and clothing. In the case of middle and high income groups, they have a little more to spend on these luxuries and other items of expenditure. The range of expenditure on marriage incurred by the households of various communities is shown in Table No. XVII.

Indebtedness

96. The bulk of the population who belong to the low income group lead a hand-to-mouth existence and very often their meagre incomes prove inadequate even to buy their daily necessities. At such times, they have no other way out except to borrow money from friends and neighbours and to live on them. Even the middle income group people have a tendency to get into debts because their incomes are just sufficient to buy their daily necessities and whenever they are faced with contingencies like sickness in the family or marriages or festivals, they meet them with borrowed money as they have practically no savings. Many of the cultivators' households are indebted because of the fact that they borrow money to meet cultivation expenses from money lenders at exorbitant rates of interest and they are unable to pay them back with their meagre return from the lands. The poverty stricken condition of the village is reflected in the level of

INDEBTEDNESS BY INCOME GROUPS



indebtedness. Table No. XVIII furnishes the proportion of indebted households and average amount of debt according to income groups. As many as 168 households or 61% of the households are steeped into debts and these are distributed among all the income groups. The total amount of debt is Rs. 66,100 working out to an average of Rs. 393·45 per household. Strangely enough the percentage of indebted households is lower among the poorer section of the village. Among those who earn less than Rs. 25 a month only 33% of the households are indebted whereas among those who earn more than Rs. 100 a month, 85% are indebted. In the income group of Rs. 26 to 50 and Rs. 51 to 75, 67% and 80% respectively of the households are indebted. The indebted households are found among all the communities except Asaris and Naickers who are free from debt. The percentage of indebted households among the Pallans is slightly more among the Hindus than among the Christians. As indicated earlier, some of the Christian Pallans who belong to the Veeranattan sect are comparatively prosperous. The percentage of indebted households among the Chakkilians is as high as 85% and that among the Hindu Pallans is about 60%. While the poor people borrow money to buy to their basic necessities of life, the people in the higher income group get into debts because of unremunerative agriculture or business and sometimes due to other causes like marriages, sickness in the family etc.

TABLE No. XVIII

Indebtedness

Community	Income group	Total No. of households	No. of households in debt	Percentage of indebted households	Total indebtedness	Average indebtedness per household indebted
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs.				Rs.	Rs.nP.
Pallan	25 & below	41	9	21·95	1,450	161·10
	26 - 50	74	53	71·60	16,725	315·57
	51 - 75	18	16	88·90	7,210	450·63
	76 - 100	4	4	100·00	2,000	500·00
	101 & over	3	2	66·67	1,500	750·00
	Total	**140**	**84**	**60·00**	**28,885**	**343·87**
Chakkilian	25 & below	10	8	80·00	905	113·13
	26 - 50	2	2	100·00	230	115·00
	51 - 75	1	1	100·00	500	500·00
	76 - 100	1	1	100·00	400	400·00
	101 & over	...	...	...	...	...
	Total	14	**12**	**85·71**	**2,035**	**169·58**
Puthirai Vannan	25 & below	2	2	100	300	150·00
	26 - 50	2	2	100	505	252·50
	51 - 75	...	...	...	...	...
	76 - 100	...	...	...	...	...
	101 & over	...	...	...	...	...
	Total	4	**4**	**100·00**	**805**	**201·25**

Table No. XVIII (contd.)

(1)	(2)		(3)	(4)	(5)	(6)	(7)
	Rs.					Rs.	Rs.nP.
Chettiar	25 & below		2	1	50	50	50
	26 - 50		1	...	...	...	...
	51 - 75		...	...	...	...	...
	76 - 100		1	1	100	600	600·00
	101 & over		...	...	...	...	...
		Total	**4**	**2**	**50·00**	**650**	**325·00**
Asari	25 & below		...	...	...	...	...
	26 - 50		3	...	...	...	...
	51 - 75		...	...	...	...	...
	76 - 100		...	...	...	...	...
	101 & over		...	...	...	...	...
		Total	**3**	...	...	...	...
Naicker	25 & below		...	...	...	...	...
	26 - 50		3	...	...	...	...
	51 - 75		...	...	...	...	...
	76 - 100		...	...	...	...	...
	101 & over		...	...	...	...	...
		Total	**3**	...	...	...	...
Muslim	25 & below		1	1	100	100	100·00
	26 - 50		3	2	65·67	1,500	750·00
	51 - 75		1	...	...	...	...
	76 - 100		...	...	...	...	...
	101 & over		...	...	...	...	...
		Total	**5**	**3**	**75·00**	**1,600**	**533·33**
P. C. Pallan	25 & below		11	2	18·18	150	75·00
	26 - 50		15	10	66·67	2,020	202·00
	51 - 75		7	6	85·71	2,680	446·67
	76 - 100		6	4	66·67	2,500	625,00
	101 & over		10	9	90·00	12,550	1394·44
		Total	**49**	**31**	**63·27**	**19,900**	**641·96**
P. C. Maravar	25 & below		...	...	...	...	...
	26 - 50		...	...	...	...	...
	51 - 75		1	1	100	500	500
	76 - 100		...	...	...	...	...
	101 & over		...	...	...	...	...
		Total	**1**	**1**	...	**500**	**500**

Table No. XVIII (contd.)

(1)	(2) Rs.	(3)	(4)	(5)	(6) Rs.	(7) Rs.nP
P. C. Nadar	25 & below	...	...	...	...	...
	26 - 50	...	...	...	...	...
	51 - 75	...	...	...	...	...
	76 - 100	...	...	...	...	...
	101 & over	2	1	50	300	300
	Total	**2**	**1**	**50**	**300**	**300**
R. C. Pallan	25 & below	8	2	25	200	100·00
	26 - 50	23	16	69·57	3,775	235·94
	51 - 75	7	4	57·14	1,800	450·00
	76 - 100	6	3	50	2,100	700·00
	101 & over	5	5	100	3,550	710·00
	Total	**49**	**30**	**61·22**	**11,425**	**380·83**
R. C. Asari	25 & below	...	...	...	...	...
	26 - 50	1	...	...	...	...
	51 - 75	...	...	...	...	...
	76 - 100	...	...	...	...	...
	101 & over	...	...	...	...	...
	Total	**1**	...	...	...	...
Village Total	25 & below	75	25	33·33	3,155	126·20
	26 - 50	127	85	66·93	24,755	291·24
	51 - 75	35	28	80·00	12,690	453·21
	76 - 100	18	13	72·22	7,600	584·62
	101 & over	20	17	85·00	17,900	1,052·94
	Total	**275**	**168**	**61·09**	**66·100**	**393·45**

Causes of debt

97. Analysing the causes of indebtedness, we find that largest proportion of debt viz., 45·9% is due to marriage expenses. The different causes of debt are indicated in Table No. XIX. As many as 139 households are in debt to a tune of Rs. 30,365 because of marriage expenses. Though the income of these people are barely sufficient to meet their daily wants, yet many of them indulge in ostentatious celebration of marriages on considerations of prestige and other social factors. Besides these, another 48 households are indebted to the tune of Rs. 8,820 because of dowries they had to give. This accounts nearly for 13·3% of the total debts. The other important cause of debt and perhaps the only productive cause is the purchase of land. A total of 53 households are indebted to the tune of Rs. 22,005 which accounts for 33·29% of the total debt. The other important cause of indebtedness are ordinary wants and losses in cultivation. Twenty four households are indebted to the extent of Rs. 2, 470 in order to meet their daily wants and another 17 households are indebted to the tune of Rs. 1,360 because of losses in cultivation. Thus we see that except the debts incurred for the purchase of land which constitute only about 33% of the total debts, all other debts are due to unproductive causes.

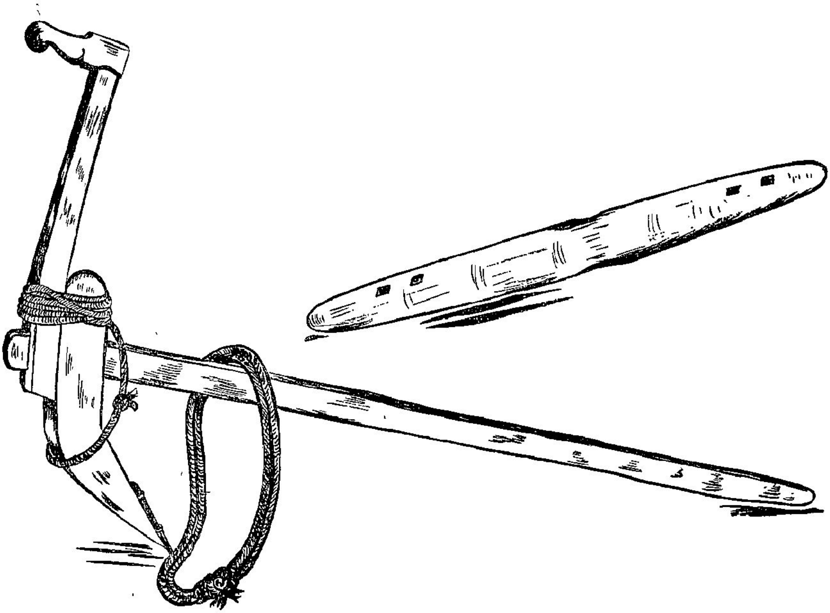
TABLE No. XIX

Indebtedness by causes

Community	Cause	Amount of debt (Rs.)	Number of families in debt	Percentage of debt due to cause to the total amount of debt
Pallan	Purchase of land	8,640	33	29·91
	Marriages	12,870	73	44·55
	To give dowry	4,900	28	16·90
	Ordinary wants	1,700	19	5·89
	Household cultivation	675	9	2·34
	Business	100	1	0·35
Chakkilian	Purchase of land	130	1	6·39
	Marriages	250	2	12·29
	To give dowry	650	2	31·94
	Ordinary wants	300	2	14·74
	Household cultivation	230	2	11·30
	Other causes	475	5	23·34
Puthirai Vannan	Purchase of land	305	1	37·89
	Marriages	500	4	62·11
Chettiar	Marriages	500	1	76·92
	Household cultivation	150	2	23·08
Muslim	Purchase of land	800	2	50·00
	Marriages	475	2	29·69
	To give dowry	300	1	18·75
	Ordinary wants	25	1	1·56
P. C. Pallan	Purchase of land	8,000	5	40·20
	Marriages	10,150	30	57·01
	To give dowry	1,570	8	7·89
	Household cultivation	180	2	0·90
P. C. Maravar	Miscellaneous causes	500	1	1·00
P. C. Nadar	To give dowry	300	1	1·00
R. C. Pallan	Purchase of land	4,130	11	36·15
	Marriages	5,620	27	49·19
	To give dowry	1,100	8	9·63
	Ordinary wants	450	2	3·94
	Household cultivation	125	2	1·09
Village Total	Purchase of land	22,005	53	33·29
	Marriages	30,365	139	45·94
	To give dowry	8,820	48	13·34
	Ordinary wants	2,475	24	3·74
	Household cultivation	1,360	17	2·06
	Business	100	1	0·15
	Miscellaneous causes	975	6	1·48
	Ton	66,100	288	100·00

Land

98. The village extends over an area of 1,627 acres out of which 1,485 acres are cultivable land and the rest are accounted by poramboke lands and uncultivable waste. The entire cultivable area is only rainfed as there is no perennial source of irrigation. An extent of 150 acres are irrigated with 65 wells. Except these garden lands irrigated by the wells, there are no wet lands in the village and the entire area has been classified as dry land. The soil is very infertile as reflected in the rate of assessment. The assessment for these lands varies from 56 nP. per acre to Rs. 1·69 per acre. The total land revenue is only about Rs. 1,270·90. Only one crop is raised in a year. Food crops like cumbu, cholam and ragi and commercial crops like cotton and chillies are the main crops raised in this village. Cumbu and cholam are raised over large extents. In the last five years cumbu has been raised over about 250 acres per year on an average and cholam over about 300 acres. The other main crop raised over large extents



The traditional plough

is cotton. On an average, cotton has been raised over about 250 acres. The black soil is ideally suited for cotton cultivation. Sometimes the lands are cultivated with cotton and cumbu in alternate years. Other millets like ragi, kuthiraivali, kadaikanni are raised over small extents ranging from 30 to 50 acres. Ragi is mostly raised in the garden lands irrigable with well water. Chillies are also raised in the lands irrigable with well water. The other crops raised in this village are horse-gram, ground-nuts and fodder cholam which are raised over small extents ranging from 20 to 30 acres. No paddy has been raised in the village. Only for the last two or three years, people who have fitted electric pumps to the irrigation wells have raised paddy over small extents. Except the garden lands where two crops are raised in a year only one crop is raised over the other lands. On an average, only about 1,000 to 1,200 acres of land are cultivated and the rest say about 200 acres lie fallow because of the fact that the terrain is rocky and thorny bushes have grown in profusion over these waste lands.

99. Though cultivation is slightly more remunerative in the garden lands than in the dry lands, only 65 wells have been sunk in this village. Others have not sunk wells possibly because of the fact that it costs about Rs. 2,000 to Rs. 3,000 to sink a well and they do not have sufficient capital to invest. Water tables are below 40 to 50 feet and in some places a well would cost even more than Rs. 3,000. A well at the most can irrigate about 2 to 2½ acres. Under the scheme known as the 'New Well Subsidy Scheme', the Government gives a loan of Rs. 2,000 for sinking wells out of which only Rs. 1,500 is repayable and Rs. 500 is treated as subsidy. But very few ryots of this village have taken advantage of this scheme for the following reasons. Some of them have very small plots and one of the conditions for the grant of this loan is that the applicant should have a minimum of three acres. In a few other cases, the lands are encumbered in which case, he will not get the loan or the lands are held jointly by more than one pattadar. There are also cases in which people have not availed themselves of this facility out of sheer inertia and a sense of fatalism. Despite the fact that electricity was extended to this village in 1961 only about six people have installed pump sets in their wells. The development activities found in cultivating households are shown in Table No. XX.

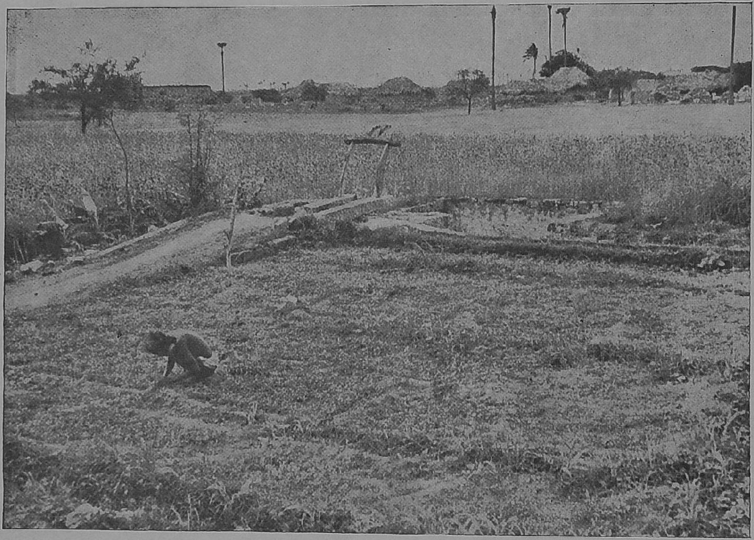
TABLE No. XX

Development activities

Community	Total No. of households	Number of households which have during the last five years secured						
		Better irrigation facilities (Pumpset)	Better type of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Pallan	1	2	...	...	...	...	...	...
Chakkilian	...	...	...	...	...	...	...	...
Puthirai Vannan	...	...	...	...	...	...	...	...
Chettiar	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...
P. C. Pallan	4	3	...	...	...	...	1	...
P. C. Maravar	...	...	...	...	...	...	...	...
P. C. Nadar	...	...	...	...	...	...	...	...
P. C. Brother Mission	...	...	...	...	...	...	...	...
R. C. Pallan	3	1	...	...	...	...	2	...
R. C. Asari	...	...	...	...	...	...	...	...
St. Michael's Boarding	...	...	...	...	..	...	...	...
Total	8	6	...	...	...	...	3	...

Agricultural operations — Preparing the plots for chilly cultivation.

Ploughing in progress

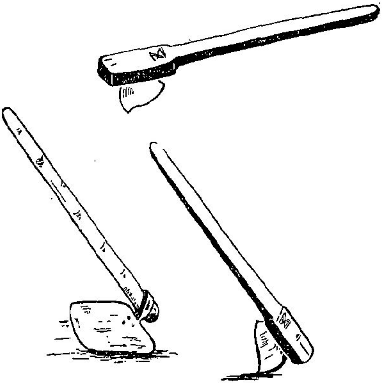


Agricultural operations — A farmer weeds out his garden land.

Agricultural operations — Harvest of chilly is in progress.

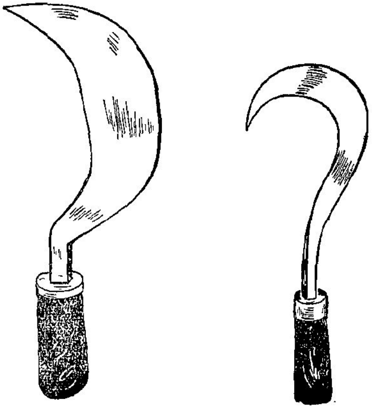
Agricultural practices

100. The methods of agriculture are as old as time. Lands are ploughed with the country ploughs made of wood and drawn by bullocks. No attempt



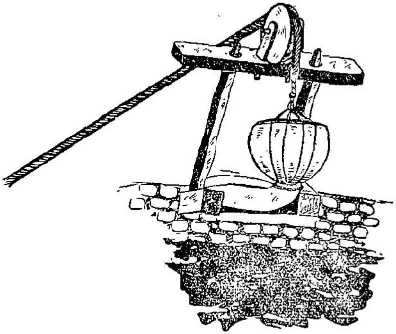
Agricultural implements—Manvetti and Kalaikothi

has been made to use improved implements even though they are offered at concessional rates by the Block. The traditional method of irrigation known



Agricultural implements—*Arival*

as *Kavalai* is in vogue in this village. In *Kavalai*, a big leather bag tied to a thick rope is lowered into the irrigation well. It is pulled up by the bulls after the leather bag is filled with water and emptied into the irrigation channel. Though the ryots have not purchased any implements from the Block, the Panchayat Board made an attempt to introduce improved implements in the village by buying two levelling instruments and sprayers from the Block.



'Kavalai' used for drawing water

It is rented out to the ryots at the rate of 50 nP. per day for one implement. Though the levelling instrument is used by people with garden lands, the sprayer has only occasional use in as much as only a few use pesticides when their crops are affected by diseases and pests.

101. The manures commonly used are the farm-yard manure and sweepings. Most of the cowdung is used as manure and very little of it is used as fuel since fuel is collected from the neighbouring forest and waste lands. Dry stalks of cumbu and cotton are also used as fuel. The silt taken from the ponds is also used as manure for dry crops like cumbu and cholam. Another common mode of manuring the lands is by penning the flocks of sheep and goats on the land continuously for 2 or 3 nights, so that the refuses of the sheep and goats would serve as manure. A flock consisting of about 300 sheep and goats is penned for 3 continuous nights and it costs about Rs. 5 to Rs. 7 per day. The total cost of penning the sheep comes to Rs. 21 per acre. A few of the ryots use fertilisers like ammonium sulphate but this is used only for cash crops like chillies and not for other dry crops.

Marketing

102. The cotton produced in this village is marketed through the wholesale merchants who visit this village to collect the cotton from the ryots. These wholesale merchants stock of the cotton till the prices of cotton move upwards and dispose of their stocks in the cotton markets at Ootanatham and Sankarankoil with a good margin of profits. These wholesale merchants advance money to the ryots to meet the cultivation expenses and the ryots are bound by agreements to sell their produce to these merchants. There is a money-lender-cum-wholesale merchant in this village itself. The other cash crops like chillies are sold in the shandy at Kayathar. Most of the good crops produced in this village are consumed locally and very little of them is marketed outside. Table No. XXI furnishes the quantity of agricultural produce, produced and sold in the village.

TABLE No. XXI

Quantum of agricultural produce and their disposal

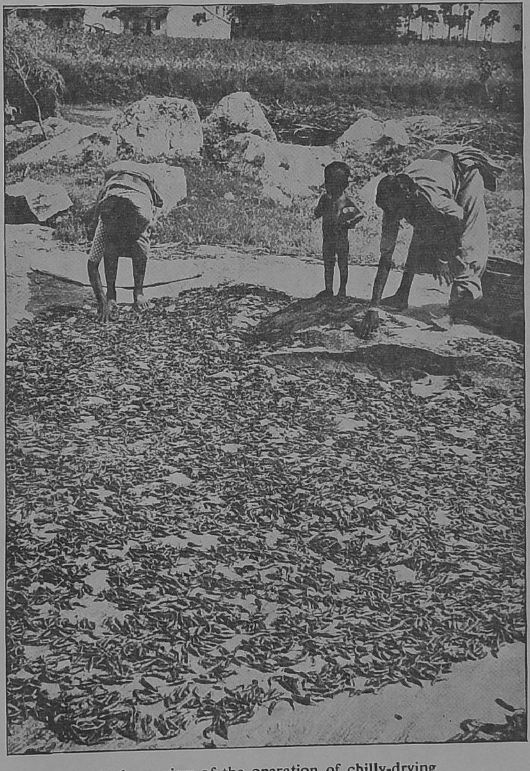
Description	Paddy	Ragi (Bags)	Cumbu (Bags)	Chillies (Lbs.)	Samai (Bags)	Ground nut (Bags)	Cotton (Lbs.)	Cholam (Bags)	Horse gram (Bags)	Black gram (Lbs.)
Total annual quantity produced	...	382	766	72,000	86	200	33,000	1,439	25	5,940
Total annual quantity consumed by the producing households	...	281	2,511	...	252	...	...	1,919	40	...
Total annual quantity available for sale	...	101	...	72,000	...	200	33,000	...	...	5,940

Credit requirements

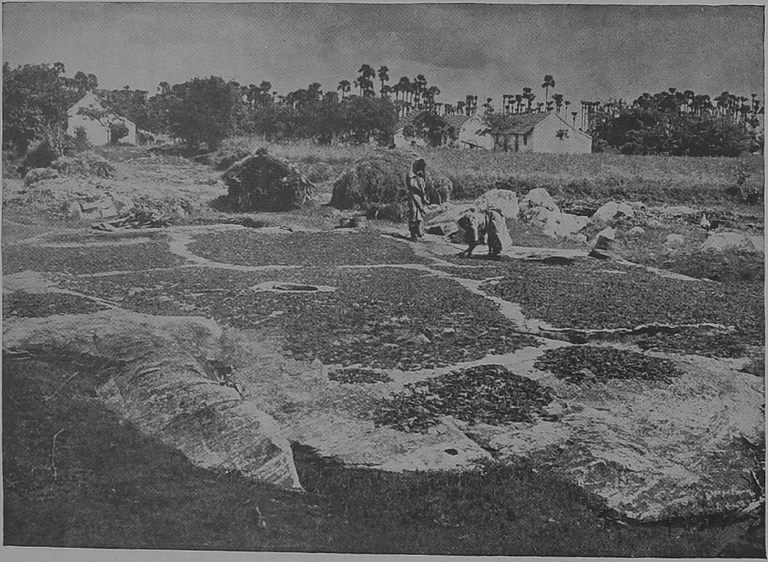
103. The credit requirements of the agriculturists are met mostly by the private money-lenders even though there is a Co-operative Society in this village. It has been estimated that the Co-operative Society meets only about 25% of the credit requirements of the village and other 75% are met by the private money-lenders, some of whom are wholesale merchants and the others are rich landlords in the neighbouring villages of Gangaikondan, Naraikkinar etc. The wholesale merchants advance loans to the cultivators to cultivate crops like cotton and chillies on the condition that when the crop is harvested, it would be sold to the former. They do not charge any interest but when they buy the produce they make a deduction from the prevailing market rate of the produce in lieu of the interest. This deduction works out to a high rate of interest. The landlords and other money-lenders who lend money to their ryots charge a high rate of interest i.e., Rs. 2 to Rs. 5 per mensem per Rs. 100. But in the promissory note, interest is noted only as one rupee per mensem per Rs. 100. The ryots have no other go except to borrow from these private money-lenders as alternative sources of credit at cheap rates of interest are not available to them.

Co-operative Society

104. The Co-operative Society functioning in this village was started as long back as 1927 and at present it has a strength of 134 members. The Society was originally meant for the Veeranattu Pallas and its name at the time of its establishment was Veeranattar Cooperative Credit Society. Even to-day a majority of the members are from the Veeranattu Palla community. Only four members belonging to the Devendrakula sect have been enrolled as members and even these were admitted into the Society only two years back when the then President wanted to make the membership broad-based and open to all the communities. Table No. XXII indicates the composition of the Co-operative Society. But still it continues to be a monopoly of



A closer view of the operation of chilly-drying



Drying the ripened chillies on the rock-bed before they are being sent to markets.

TABLE No. XXII

Co-operative Society

Community	Total number of households	Number of households which have joined Co-perative Society
Pallan	140	29
Chakkilian	14	...
Puthirai Vannan	4	
Chettiar	4	1
Asari	3	...
Naicker	3	...
Muslim	5	...
P. C. Pallan	37	6
P. C. Maravar	1	...
P. C. Nadar	2	...
P. C. Brother Mission	12	6
R. C. Pallan	49	5
R. C. Asari	1	...
St. Michael's Boarding	1	...
Total	**276**	**48**

the Veeranattans. The Society is only a simple credit society and not a multi-purpose one and the minimum share capital for each member is Rs. 5. It is managed by a committee of five members including the President and it has a part-time clerk to attend to the clerical part of the work. The members of the committee are elected by the share holders. The Society forwards the loan applications of its members through the Union in Ottapidaram to the Central Co-operative Bank in Tirunelveli. The Bank sanctions the loans to the Credit Society at an interest of 4¼% and the Society in turn disburses the loans to its members at an interest of 6¼%. Thus a margin of 2% of interest accrues as profit to the Society. The loan that an individual member can get is subject to a maximum of Rs. 200 and loans are granted only on landed security. No loans are given on personal security. Only short term loans are given and these are to be repaid in instalments spread over a period of 10 months. In the year 1960, a total amount of Rs. 5,500 was disbursed to the Society.

105. The reasons for the membership of the Society being not as much as the total number of cultivators in this village are many. Firstly, the Society offers loans only to people with adequate landed security. So landless tenants do not derive any benefit by joining the Society. Secondly, the repayments in instalments at fixed intervals without any flexibility about the timing of the instalments, do not suit the average cultivator. The average cultivator is always inclined to compare this with informality of the private money-lenders who when properly appealed to would extend the time of repayment. Another serious draw-back is the undue delay involved in getting a loan from the Co-operative Society. The earliest that the Society can disburse loans is about four months after the ryot has applied for it. The application has first to be forwarded by the Local Society to the Union and the Union has to forward it to the Central Bank. The Central Bank would sanction the loan only after satisfying itself about the credit worthiness of the ryots and after obtaining the necessary agreements executed by the applicants. All these procedural formalities take about 3 to 4 months time. Further, a cultivator would not be given a second loan when one is already outstanding against him. Thus the rigidity and the formalities of the credit society along with the delay it entails in getting a loan do not compare favourably with the informality, flexibility and the promptness of a private money-lender in the eyes of the average cultivator despite the exorbitant rates of interest ranging from 12½% to 22% charged by the private money-lenders.

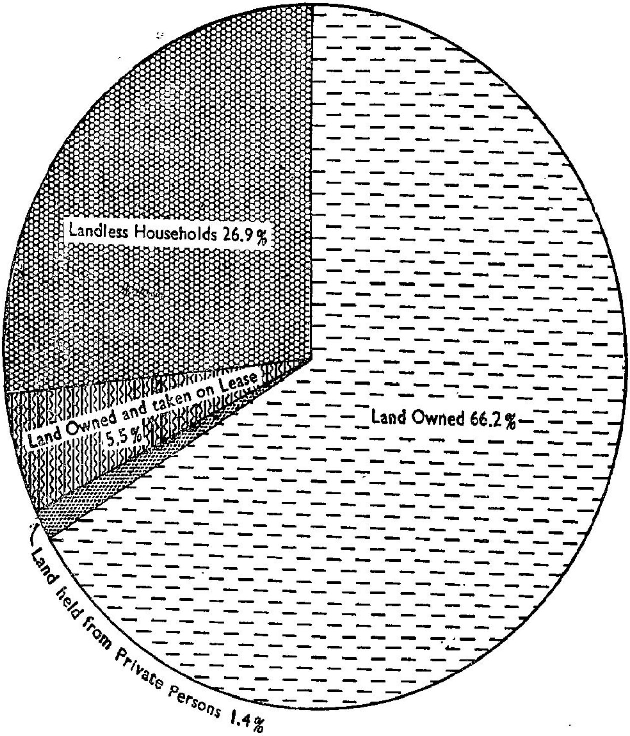
106. For these reasons the bulk of the cultivators approach the private money-lenders. When the money-lenders also happen to be the wholesale traders, the debtor-cultivator suffers a double disadvantage. Firstly, the cultivator takes the loan at an exorbitant rate of interest and when he sells his produce to the money-lender he gets only about 85 to 90% of the market price of the produce, leaving a big margin of profit to the wholesale traders. Secondly, the ryot cannot help disposing of his produce immediately after the harvest when the prices are low. Firstly, he has to repay his debts and secondly he has no storage or marketing facilities. If there is an organized Marketing Society which would advance loans on the security of the produce deposited with it, the ryot can pay off the debts with such loans and he can sell his produce

when the market prices are high. By these, the ryot would get a higher proportion of the consumer's price for his produce. The ryots of this village do not have the advantage of such a Marketing Society and the people who are benefited by the existence of the credit society are not more than about 25% of the cultivators.

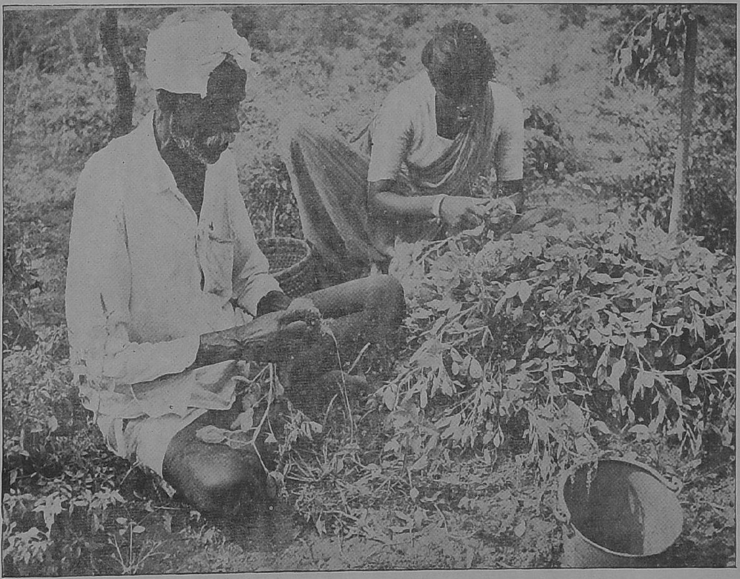
Size of holding

107. The cultivable land in this village comprises of 201 holdings owned by an equal number of households. Seventy four households of this village do not own any land and these landless people constitute 26·81% of the total number of households.

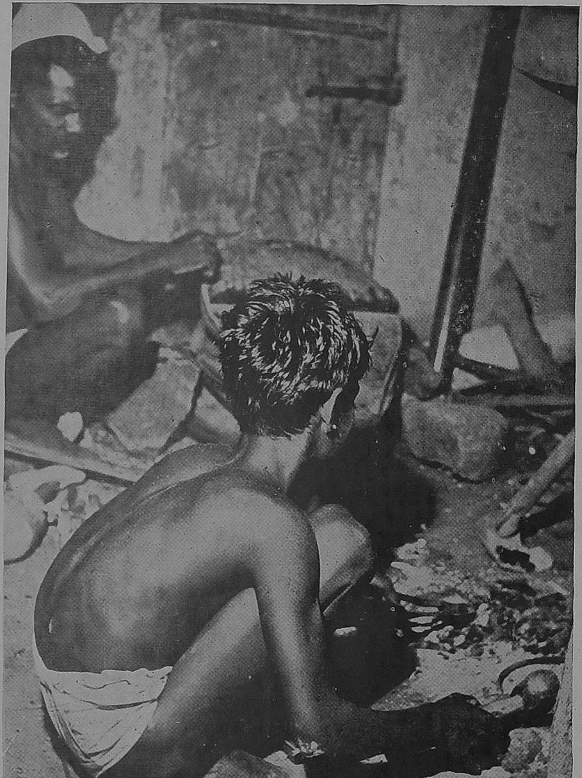
POSSESSION OF LAND



Bulk of the holdings in this village are small and medium sized holdings. Except 58 holdings which are larger than 5 acres in extent, the rest are all small and medium sized holdings. These big holdings constitute 28·9 per cent of the total number of holdings. Medium sized holdings ranging from 2·5 acres to 5 acres in area number 57 and they constitute 28·4% of the total number of holdings. So, as much as 42·7% of the holdings are small holdings less than 2·5 acres in size. Among these, 40 holdings are less than one acre in area and these uneconomic holdings constitute nearly 20% of the total holdings. In the case of petty cultivators, the uneconomic size of the holding is also one of the reasons besides the infertile nature of the soil, lack of irrigation etc., for the poor return from cultivation.



Agricultural operations — Harvesting of groundnut is in progress



The village Blacksmiths at work

Land ownership

108. Bulk of these holdings are owned by the Pallans of the village. The pattern of landownership and other nature of interest on land will be seen from Table No. XXIII. 176 holdings or 87·5% of the holdings are owned by the Pallans, who form the dominant community of the village. The other holdings are distributed among the other communities. 113 holdings are owned by the Hindu Pallans, and 63 by the Christian Pallans. The landed people are more among the Veeranattu Pallans than among the Devendrakula Pallans. It is said that about 25 years back a major portion of the lands in this village were owned by the absentee landlords of Gangaikondan. These lands were cultivated by the Pallans of this village as tenants. In the course of these 25 years the Pallans mostly of Veeranattar sect have bought up these lands from Gangaikondan landlords who seem to have felt that it is better to sell away the lands even though at a cheap price than having to deal with the poor tenants of this village who were not paying the rents regularly and debts were accumulating from year to year. So the Gangaikondan landlords seem to have sold away these lands at cheap prices. Some of the people who bought these lands are paying the purchase money in instalments while a few others have made outright purchases from their savings. Many of the people who had gone to estates and had managed to save considerable amounts have bought these lands. About five families which were previously doing petty business in Ceylon, Malaya and Burma came back to this village with some amount of savings and they have also purchased lands in this village. Some of these former estate workers have purchased wet lands near Gangaikondan.

TABLE No. XXIII

Possession of land

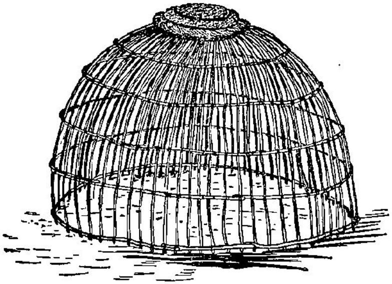
Community	Name of interest on land	Number of households and extent of land									
		No land	5 cents & below	6-10 cents	11-20 cents	21-50 cents	51 cents to 1 acre	1·01-2·49 acres	2.50-4·99 acres	5-9·99 acres	10 acres & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Pallan	Land owned	...	...	...	...	2	21	19	30	22	2
	Land held from private persons or institutions	...	...	...	...	...	...	2	...	...	...
	Land owned & taken on lease	...	...	...	...	...	...	...	11	2	2
	No land	27	...	...	...	...	...	...	...	...	...
Chakkilian	Land owned	...	...	...	...	...	1	1	...	...	...
	No land	12	...	...	...	...	...	...	...	...	...
Puthirai	Land owned	...	...	...	...	...	...	...	1	...	...
Vannan	No land	3	...	...	...	...	...	...	...	...	...
Chettiar	Land owned	...	...	...	...	...	...	2	...	...	1
	No land	1	...	...	...	...	...	...	...	...	...
Naicker	Land owned	...	...	...	...	1	1	1	...	...	...
Muslim	Land owned	...	...	...	...	...	...	3	...	1	...
	No land	1	...	...	...	...	...	...	...	...	...
P. C. Pallan	Land owned	...	...	...	...	1	4	3	3	7	5
	No land	14	...	...	...	...	...	...	...	...	...

Table No. XXIII (contd.)

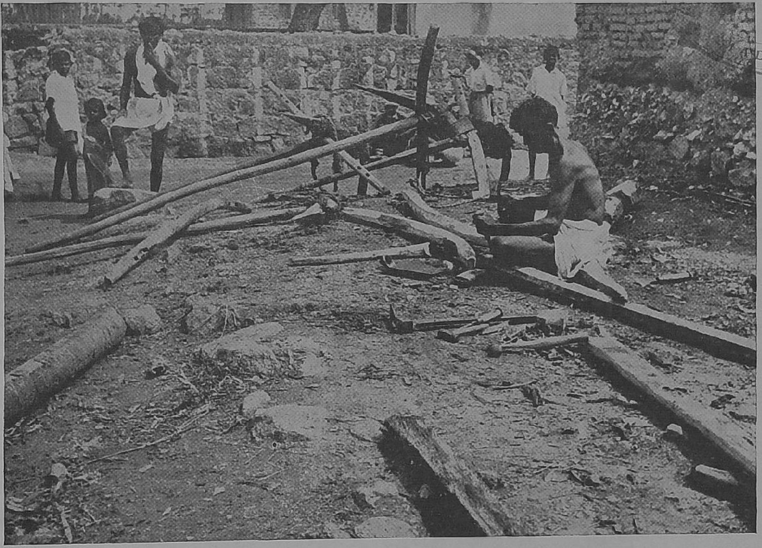
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
P. C. Nadar	Land owned	...	...	...	...	1	...	...	...	...	...
	No land	1	...	...	...	...	...	...	...	...	...
P. C. Brother Mission	Land owned	...	...	...	...	...	2	1	3	4	...
	Land held from private persons or institutions	...	...	...	...	...	...	1	...	...	...
	No land	1	...	...	...	...	...	...	...	...	...
R. C. Pallan	Land owned	...	...	...	...	2	4	13	8	7	5
	Land held from private persons or institutions	...	...	...	...	...	...	...	1	...	...
	No land	9	...	...	...	...	...	...	...	...	...
Village Total	Land owned	...	...	...	...	7	33	43	45	41	13
	Land held from private persons or institutions	...	...	...	...	...	...	3	1	...	...
	Land owned & taken on lease	...	...	...	...	...	...	...	11	2	2
	No land	74	...	...	...	...	...	...	...	...	...
	Total	74	...	...	...	7	33	46	57	43	15

Livestock

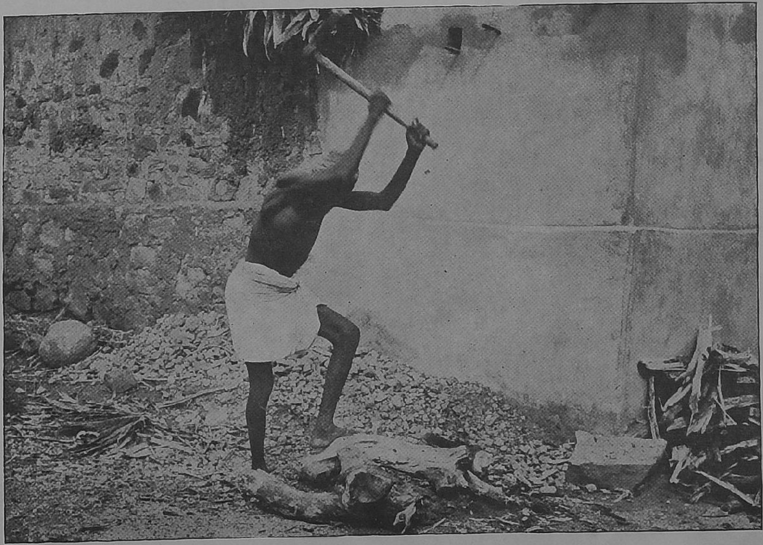
109. The livestock of this village comprises of 99 cows, 208 bullocks, 703 goats and sheep and 5 buffaloes. The possession of cattle and poultry by the households of various communities is shown in Table No. XXIV. The bullocks as well as the cows are used for agricultural operations like ploughing, levelling etc. The bullocks are also used for transporting agricultural commodities in the carts. The sheep and the goats represent the wealth of 44 families who are engaged in sheep rearing either as a primary occupation or as a subsidiary one. Sheep rearing is quite remunerative in that not only the sheep and the goats which are reared for one or two years, fetch decent prices in the market but also hiring this cattle to the cultivators for being penned on the lands is a fairly good source of income. The livestock particularly the bulls and the cows are not of any distinct variety and many of them look famished and underfed. These people buy their bulls and cows in the cattle shandies at Sevalaperi, Melapalayam and Kazhugumalai. Some of them buy these bulls when they are young and rear them up for one or two years before they use them for agricultural operations. The livestock are usually fed by letting them graze in the neighbouring forests and fallow lands. The milch cattle and the bullocks which are put to strenuous work are fed with special fodder like cotton seeds, groundnut cakes and fodder cholam. Fodder cholam is raised on the edges of the land along with the other crops. As cotton is raised over large extents, the cattle are fed with cotton seeds on the days when they have



Attu Koodu - a cane - made cage used for protecting the little kids



The local carpenter. He normally makes the agricultural implements for the farmers, for which he is paid in kind at every harvest.



The wood cutter at work

The shepherd on his vigil. The cover on his head is leaf-made used to protect him from sun and rain.

work in the fields. During off seasons, the cattle are fed with dry stalks of cumbu, cholam etc., besides letting them graze in the waste lands.

TABLE No. XXIV

Livestock

Community	Cow		Bullock		Goat/Sheep		Buffalo	
	Number of households owing	Total number	Number of households owing	Total number	Number of households owing	Total number	Number of households owing	Total number
Pallan	24	39	59	117	22	385	1	1
Chakkilian	1	2	...	...	...	...	2	2
Vannan	...	...	1	2	1	8	...	...
Asari	...	...	...	...	2	3	...	...
Chettiar	1	2	1	4	...	...	...	...
Naicker	...	...	...	...	1	20	...	...
Muslim	1	1	1	2	1	2	...	...
P. C. Pallan	8	29	20	37	6	92	...	...
P. C. Brother Mission	6	8	1	12	1	10	...	...
P. C. Maravar	...	...	...	...	1	1	...	...
P. C. Nadar	...	...	...	...	1	1	...	...
R. C. Pallan	8	18	17	34	8	181	1	2
R. C. Asari	...	...	...	...	...	...	...	...
St. Michael's Boarding	...	...	...	...	...	...	...	...
Total	49	99	100	208	44	703	4	5

Cattle diseases

110. The cattle of this village were susceptible to contagious diseases like black quarter locally known as *Sappainoi* and Haemmorahagic Septicaemia locally known as *Adaippan*. As no veterinary facilities were available in the vicinity, these diseases were treated by native physicians. A First-Aid Veterinary Centre was opened at Ootainathan 7 miles from here about five years back. But only a few people take their cattle to the First Aid Centre. The Veterinary Surgeon, however, visits the village and gives preventive vaccinations to the cattle. For the last two to three years the incidence of black quarter seems to be on the decline due to the preventive vaccinations given. This village has been selected for intensive development of poultry under the Block Development Scheme. The Block Staff have so far distributed 35 white leg-horn cockrels on exchange basis. Besides this, they have also vaccinated the cocks and hens against contagious diseases. The present strength of poultry is estimated at 300 and the Block has further proposals for the development of poultry in the village. It is also proposed to supply a Kangeyam bull to a person in the village, with a view to raising the quality of the livestock.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

111. There are three religious groups in this village viz., the Hindus, the Christians and the Muslims who constitute respectively 61·37%, 36·76% and 1·87% of the total population. The Muslims form a negligible proportion and they are of no consequence in the social life of the village. It is the Hindus and the Christians who form the dominant communities and who have a decisive influence in the affairs of the village. As indicated earlier, the Christians are converts from Palla community. We had indicated in Chapter II the circumstances that could have led to their conversion to Christianity and also the similarities in their customs and manners with those of the Hindus. We found that except for differences in matters of detail, the core traits of their culture are the same as that of the Hindus. In social life, the Christians identify themselves with the Hindus the same caste rather than with other castes. As a matter of fact, caste rather than the religion is a decisive factor in the social life. The Christians would not have any social relationship like inter-marriage or inter-dining with other communities whom they consider as inferior even though the latter may belong to the same religion; in other words, a Christian Veeranattar would rather marry a Hindu Veeranattar, than marry a Christian Devendrakula girl. Similarly a Christian Veeranattar would inter-dine with a Hindu Veeranattar but would not inter-dine with a Christian Chakkilia. Thus, the caste distinctions are deep rooted and there is more of caste solidarity than religious affinity. There is more affinity between the Christian Veeranattar and the Hindu Veeranattar than between the Hindu Veeranattar and the Hindu Devendrakulathar or between the Christian Veeranattar and the Christian Devendrakulathars.

112. There are three sects of Christians in this village viz., Protestants, Catholics and the Brother Mission Society. The Protestants and the Catholics belong to the Veeranattu Palla community and all the members of the Brother Mission Society belong to the Devendrakula community. The day to days relationship between different sect of Christians is a cordial one. Nevertheless, there have been occasions when there were inter-sect rivalries and disputes on issues of prestige. One such instance was when the Primary School of this village was upgraded about 20 years back. There were previously two Primary Schools, one run by the Catholics and the other by the Protestants. When the question of upgrading one of the schools was being considered, there was strong rivalry between these two sects as each of them wanted their Primary School to be upgraded. Because of this rivalry, the issue could not be decided immediately and the upgrading of the school was deferred for a year. In the meantime the elders of the two sects got together and effected a compromise between the claims of the two sects. It was finally agreed that the school run by the Protestants Mission would be upgraded into a Higher Elementary School on the condition that the Catholic School should have the monopoly of primary sections viz., Standards I to V. The school run by the Protestant Mission was upgraded into a Higher Elementary School but only students on Standards VI to VIII were admitted into this school and the primary sections viz., I to V were merged with the Catholic school.

113. There was also a minor instance about three years back. During the annual festival of the Catholics, they carry the deity round the village in a procession. As the tree in front of the Protestant church caused some obstruction to the carrying of

The Catholic Church at the main hamlet Kailasapuram

The Panchayat Board building in the main hamlet Kailasapuram

the palanquine, the Catholics cut down a branch of the tree to which the Protestants strongly protested and this resulted in strained feelings between the two sects for a few days. This was, however, amicably resolved by the elders of the community. Except for occasional rivalries like these, the various sects of Christians live on terms of amity. Since the Protestants and Catholics belong to the same sect viz., Veeranattu Pallas, there is all the more the reason for cordial relationship between these two sects.

Inter-Caste relationship

114. The relationship between the two sects of the Palla community viz., Veeranattans and the Devendrakulathans is not quite happy. Though the day-to-day relationship between these sects appear to be a cordial, yet there are underlying rivalries and contempt for each other as revealed during our survey. The two sects live separately in different hamlets. The underlying rivalry between the two sects was manifested in a recent dispute. The Devendrakula Pallas have to pass through some private lands on their way to the burial ground. As long as these lands belonged to the landlords of Gangaikondan, there was no objection to the Devendrakula pallas passing through these lands. But when these lands were purchased by the Veeranattu Pallas of Kailasapuram about three years back, they fenced the land and objected to the Devendrakula Pallas passing through these lands. This resulted in strained feeling between these two sects and the dispute is yet to be settled. The Devendrakulathans have a feeling that because of the dominance of the Veeranattu Pallas in the Panchayat Board, in other institutions like the Co-operative Society, they are being neglected. They cited a few cases in which the Panchayat Board was partial to the needs of Kailasapuram occupied by the Veeranattu pallas and the needs of Kilakottai were neglected. The Community Hall built with the Block's assistants was built in Kailasapuram hamlet and the Ambar Charkha Training Institute which has been recently started has also been located in Kailasapuram. The contention of the Devendrakula Pallas is that whatever benefits are offered to the village by the Panchayat Union and Government, they are concentrated in Kailasapuram and are not shared with Kilakottai. This, according to them, is mainly due to the dominance of Veeranattu Pallas in the Panchayat Board. The other reason for heart burning among the Devendrakula Pallas is that the Veeranattars consider the former as an inferior sect.

115. The relationship between the Pallas and the few high caste Hindus of this village is one of mutual tolerance without any attempt by one party to dominate the other. There is no intimate social relationship like inter-dining between the Pallas and the members of the high caste Hindus. The Pallas still cannot enter the houses of high caste Hindus who live in seclusion in the hamlet of Gopalapuram. Since the Pallas are not in any way economically dependent on the high caste Hindus, there is no possibility for the social domination by the latter. As a matter of fact, the Asaris are economically dependent on the Palla cultivators in as much as the agricultural implements required by the Pallas are made by the Asaris. The Pallas in this village have a confident bearing unlike in some other villages where they form a minority and are economically dependent on the high caste Hindus. There is no tendency towards fusion of castes and there have been two inter-caste marriages in the living memory. An Asari boy of the neighbouring village married a Palla girl from this village and has settled here as a goldsmith. He is now living amidst Pallas in Kailasapuram and the Asaris of Gopalapuram do not have any social relationship with him. He, however, mixes freely with the other Pallas who also treat him as one among them. The Table below indicates the incidences of marriages done in contravention of the caste tradition.

TABLE No. XXV

Contravention of marriage rules

Cast/Tribe community	Number of marriages in contravention of caste/tribal law	Frequencies of each type of contravention	Remarks
Asari	1	1	One Asari male married one Pallan female
Pallan	1	1	One Pallan female married one Asari male
Total	2	2	

The Vannans and the Chakkilians are considered as inferior communities by other castes of the village. They, while accepting their inferior position in relation to the other communities, claim to be superior to each other. This rivalry for social precedence between them was manifested in a dispute in which the Vannans refused to wash clothes for the Chakkilians on the ground that the latter are inferior to them. The Chakkilians in turn, refused to serve the Vannans. The Chakkilians ,however, perform their traditional functions to the Pallas.

Caste Panchayat

116. The caste solidarity is a notable feature of the village life. The Veeranattans, Devendrakulathans and Chakkilians have separate Caste Panchayats to look after the interests of their communities. The Caste Panchayat of Veeranattu pallas is headed by the hereditary chief of the caste known as the '*Oorkudumban*'. The Oorkudumban has also an assistant known as '*Chinnakudumban*'. These two people preside over the meetings of the Caste Panchayat and along with the other elders of the community arbitrate on the disputes between members of their caste. Whenever there is a petty quarrel or a dispute of a minor nature between two members of the caste, it is settled by the Caste Panchayat. The divorce cases are also settled by this Caste Panchayat. The parties to the dispute lodge an oral complaint with the Oorkudumban who convenes a meeting of the members of the community, particularly, the elders. The meetings of the Caste Panchayat are invariably held at nights. The meeting is announced to the members of the community through the Chakkilian who performs this traditional task. The Chakkilian goes round all the streets shouting at the top of his voice that there would be a meeting of the panchayat that night and requests all the families of the caste to send atleast one member. The meeting is presided over by the Oorkudumban and all the elders of the caste who are inclined to voice their opinion, speak out after the parties to the dispute have stated their cases. The disputes are settled by the weight of the majority opinion. The parties to the dispute normally accept the decision of the Caste Panchayat unless a party feels it to be grossly unjust in which case they seek a legal remedy in the Court.

117. The decisions of the Caste Panchayat are enforced by the social measures. If a party refuses to accept the decision of the Panchayat, the members of the community decide that nobody should participate in the family functions like marriage and funeral in the dissident's family. The village artisans like dhobies, carpenters and Chakkilians are also prevented from performing their customary services to the dissident's family. Of late, such social measures are becoming less and less effective because of the lack of unanimity among the members of the community and because of the disinclination of some of the younger members to accept the verdict of the community elders. The members of the younger generation are disinclined to boycott their relatives or friends who may happen to be the dissidents. To this extent, the caste solidarity which was once very strong has weakened. But in cases of inter-caste rivalry and inter-caste disputes the caste solidarity remains as strong as it was then.

118. The Caste Panchayat of Devendrakula Pallas and Chakkilians also work in a similar fashion and they too have hereditary chiefs who preside over the panchayats. The divorce cases are also decided by the Caste Panchayat. As far as possible the members of the panchayat try to persuade the parties seeking divorce to live together and if the parties are persistent in their demands, divorce is granted at the meeting of the Caste Panchayat. The party seeking divorce is asked to repay to the other party double the amount of parisam panam that was given at the time of their marriage. The wife removes the Thali and hands it over to the husband. To symbolise the break of marital relationship, a thin strand is removed out of the saree of the woman and is given to the husband in the presence of other elders and this is supposed to terminate the legal relationship between them. While disputes between the members of the same caste are decided by the respective Caste Panchayats, inter-caste or inter-hamlet disputes are usually settled by negotiation by the elders of the communities involved getting together. Except for occasional issues which crop up to strain the relationship between the Veeranattans and Devendrakulathans, there has not been any serious clashes between them.

119. The Caste Panchayats also raise their funds locally known as '*Oorpanam*'. The main

source of income for this fund is the customary donations given by the community people at the time of marriage or funerals in their families. The fines levied on the offenders in cases settled by the community panchayat are also credited to this fund. The Community Fund is normally spent on village festivals celebrated in honour of the deities. To meet the expenditure of the festivals some sort of taxes are also levied on the members of the community on the basis of the land possessed by each family and people engaged in business are also asked to contribute to this Community Fund. The fund is invested by giving loans to the members of the community at a high rate of interest. In Kailasapuram, the Veeranattans contributed a sum of Rs. 600 from their Community Fund for the construction of the Community Hall under the Block Development Scheme. In Kilakottai too a Community Hall has been constructed and it was financed completely by the Community Fund of Devendrakulathans.

Statutory Panchayat

120. The village has also a Statutory Panchayat Board which was constituted in December 1960. It has jurisdiction over the three hamlets of this village and the neighbouring village of Govindapuram. The Panchayat Board has nine members including the President and the Vice President. Eight of them were elected by the people and one of them, a lady member, was co-opted. Out of the nine members in the Panchayat Board now, five of them are Veeranattu Pallas, two are Devendrakula Pallas, one is a Chakkilian and the last one is a Thevar who represents the neighbouring village of Govindapuram. Out of the eight representatives from this village, two are from Kilakottai and six are from Kailasapuram hamlet. The representation of the various communities and the hamlets are fixed according to the numerical strength. The election of these members is almost unanimous as the number of representatives from each community are informally settled before the election. Out of the five Veeranattu Pallas elected from Kailasapuram, two are Christians and the other three are Hindus.

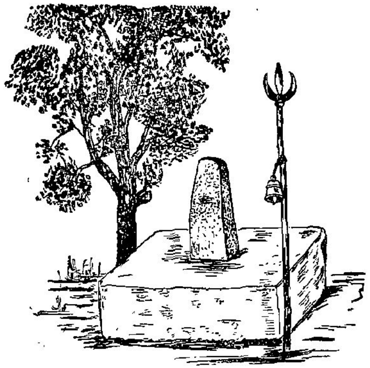
121. The Panchayat Board meets regularly once in a month and very rarely all the members attend the Panchayat Board meeting. It has an annual income of about Rs. 2,000. The main sources of income are the house-tax and the matching grants from the Government. It also derives considerable income out of stamp surcharge, local cess and profession tax. The Panchayat has a part-time clerk to attend to the clerical part of the work and he is paid Rs. 15 a month. It also has a part-time radio operator on a pay of Rs. 5 per month to look after the radio in the Community-cum-Recreation Hall. The Panchayat has appointed a sweeper to sweep the streets. The other main functions of the Panchayat are the maintenance of the street lamps and deepening of the drinking water wells whenever the wells dry up. Last year, the Panchayat contributed an amount of Rs. 1,900 towards the cost of construction of the Community Hall. It also maintains the library in the Recreation Hall. Apart from these, there are no other remarkable achievements of the Panchayat Board.

122. While the people of Kailasapuram hamlet seem to take an active interest in the working of the Panchayat Board, the feelings of Kilakottai people are not quite happy towards the Panchayat Board. They feel that the Panchayat Board is dominated by the Veeranattu Pallas of Kailasapuram and the benefits accruing from the Panchayat Board are not shared judiciously between the different hamlets but are concentrated in the Kailasapuram hamlet. There is now a move on the part of some of the members of Kilakottai to boycott the Panchayat Board by refusing to pay the house tax. Their main contention is that the Panchayat Board has not done anything so far to Kilakottai. It is rather too early to say what effect the constitution of the Statutory Panchayat Board will have on the working of the Caste Panchayat. While some of the people whom we interviewed opined that the real leadership is provided by the Caste Panchayat and that the Panchayat Board is yet a mere Statutory Body performing the minimum functions, while some others opined that with the coming of the Statutory Panchayat Board the importance of Caste Panchayat has been diminished and Panchayat Board President is emerging as the leader of the village.

Religious life

123. The people here are deeply religious and they have several superstitious beliefs. A striking instance of the superstitious beliefs prevalent here is the method of detecting the thief among the

Devendrakula Pallas. Whenever there was a theft in 'Kilakottai, the elders of the village would get together and consult a sooth-sayer regarding the identity of the thief. They usually sought after the sooth-sayers in the neighbouring villages. The sooth-sayer would tell these people sufficient details with which the thief could be identified. Who-so-ever was identified as the thief with the details given by the sooth-sayer, was bound by long established custom to pay the value of the lost property to the loser of the property along with a fine to the community. In some cases, it is said, the sooth-sayer's findings have been true while in a few other cases it had acted unfairly on some of the innocent people. This strange method of detecting the thief is ,however, less popular at present and it is gradually being discontinued. The other instance of strange beliefs is the belief that men should get married only when their age is an odd year and that the girl should not be married in the second year after



The Chandimarichan temple

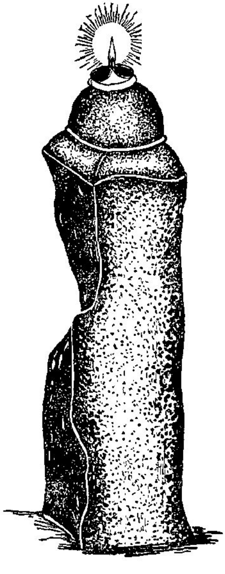
the attainment of puberty. People who consider illness as the manifestation of divine displeasure or as the mischief of evil spirits are not uncommon. Under this wrong belief, even serious cases of illnesses are not promptly attended to with competent medical assistance but instead they rely on their fervent appeals to the demon gods and other family deities.

Temples

124. There are five temples in this village dedicated to the following demon gods and goddesses.

1. Soklavariamman.
2. Kaliamman.
3. Karuppuswami.
4. Chandimarichan.
5. Sudalaimadaswami.

These gods and goddesses are believed to guard the village against epidemics 'and other evil spirits.



The Pillar with '*Neidheebam*' installed in the Sokalvariamman temple. The dheebam is lit on festive occasions

Annual festivals are celebrated in honour of these deities and animal sacrifice is an important feature of such annual festivals. The annual festival for Soklavariamman falls in the month of Chithirai. It lasts for eight days. The total expenditure incurred on this festival ranges from Rs. 150 to Rs. 200. This is met both out of the Community Fund and by donations from land owners. The eight days of the festival are marked with special pujas and processions of the deity. Goats and poultry are sacrificed by the devotees in fulfilment of their vows. Popular

entertainments like dramas, 'Kalakshepams' and dummy horse shows are arranged during this festival when many people from the neighbouring villages congregate here. The annual festival in honour of the other deities last only one day and in the case of Sudalaimadaswami, the festival is celebrated only once in seven years. The temple dedicated to Soklavariamman and Kaliamman are well built pucca structures. There are no regular temples for other deities and the idols have been installed on platforms at the foot of the trees. Besides these village gods and goddesses, the communities have their favourite deities which are considered to be the caste deities. Jackkamma is the caste deity of the Naickers and Tirupathi Venkateswara for the Chettiars. Vigneswara is an object of special adoration for the Asaris. The Chakkilias and Pallans consider Kaliamman and Mariamman as their caste deities.

125. Besides the annual festivals celebrated in honour of the village gods and goddesses, there are also other festivals like Pongal and Deepavali for the Hindus, Christmas, New Year and Easter for the Christians, to enliven the otherwise dreary and monotonous life. Wearing of new clothes and feasting, sometimes accompanied with fun and frolic, are the main features of these festivals. Though many of the Christians celebrate the Hindu festivals they have their own festivals like Christmas, Good Friday and Easter. These are marked with special prayers in the church and feasting etc. The Protestants and Catholics have well-built churches in this village. The Catholics celebrate an annual festival like the Hindus, in honour of their diety which they call as "Our Lady of Rosary". This festivals lasts for ten days marked with special prayers in the church. On the tenth day, the diety is carried in a procession headed by the band. Special sermons are arranged during this festival and fruits and sweets are disiributed in the church after the prayers. Drama depicting biblical stories are also enacted during this festival by troupes brought from outside. The total expenditure on the festival ranges from Rs. 150 to 200 and this is met out of the Community Fund of the Catholics as well as by donations from the members of their brotherhood.

Recreational facilities

126. Youngsters and school children have adequate recreational facilities in this village. Three acres of land have been set apart as playgrounds and this is attached to the Higher Elementary School. The school boys play games like football, volley ball, badminton, hockey etc., regularly. Some of the young men of Kailasapuram have got together and have purchased some sports materials. These people regularly play volley ball and badminton. As for the elders there are practically no recreational facilities in this village. There is a radio in the Community Hall where newspapers and journals are also available. The section of people who read these newspapers and journals are limited-say about 10 to 20 people. The radio is tuned on in the evenings for a number of hours. Even here, it is only the menfolk who come; womenfolk normally do not turn up at this recreation centre. For many of them gossiping seems to be a favourite pastime. During the festivals, even the elders play some of the indigenous games. One such striking game is known as 'Silambu'. It is something like fencing and two men with strong bamboo sticks play this game in the same fashion as fencing. This is very popular during the village festivals. The game popular among the women-folk particularly the adolescents is known as 'Kummiadithal'. It is a kind of folk dance which consists in the womenfolk getting together and clapping in rhythm to a local ballad while moving round in a circle. Indigenous games like Chadukudu, Nondi and Kilianthattu are also popular among the boys. As for the elders, they usually amuse themselves with such games only during festivals; at other times, they go about their business and whenever they have time, they indulge in gossiping. The recreational activities of different communities in the village are shown in Table No. XXVI below.

127. A considerable number of people, it is said, refresh themselves with toddy. During the pre-prohibition days about 75% of the people of this village were addicted to drinking and there was a toddy shop within 4 furlongs of this village. It is said that many of them have given up toddy and have taken to tea and coffee. But there is evidence to show that a considerable number of people still continue to drink toddy and arrack. Our local informants who, however, did not wish to be quoted, said that illicit distillation is a lucrative business for some people of the neighbouring village who have accomplices in this village also. In fact, the

TABLE No. XXVI

General

Community	Total No. of households	Number of households: Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
Pallan	...	...	...	...	29
Chakkilian	...	...	...	...	...
Vannan	...	...	...	...	1
Asari	...	...	...	...	...
Chettiar	...	...	...	...	1
Naicker	...	...	...	...	...
Muslim	...	...	...	...	...
P. C. Pallan	...	...	...	...	6
P. C. Nadar	...	...	...	...	...
P. C. Maravar	...	...	...	...	...
P. C. Brother Mission	...	...	...	...	6
R. C. Pallan	...	...	...	...	5
R. C. Asari	...	...	...	...	...
Total	...	...	...	...	48

extreme poverty of some of the families is attributed to the heads of the households who squander away all their earnings in buying toddy at high rates and drinking them. An analysis of the crime statistics of the village shows that out of the 14 crimes committed in the village in the last 10 years, 8 have been prohibition offences and 3 have been theft cases. According to some people, the number of prohibition cases detected by the police form only a small percentage of the total number of offences committed.

128. During our re-visit to the village, we heard of the sensational murder case that took place in the village. It was a ghastly crime in which a police constable who went to catch a prohibition offender was murdered. The circumstances surrounding this crime are as follows. The festival in honour of the village deity was being celebrated in the village and as usual it attracted many people from the neighbouring villages. Some of the people who were prospering in the illegal trade of distillation and black-marketing of arrack and toddy had planned to sell large amounts of liquor in the village on the day of the festival. The police seem to have got this information through their informants and a party of three police constables were sent to the village. The three constables were prowling round the different corners of the village. It is said that one of the accomplices of the murderer pretended to be a decent citizen and took one of the police constables to the nearby tea shop and offered him a soda. As the police constable was drinking the soda, the murderer approached him from behind and attacked him with a knife. The constable died on the spot but the murderer could not, however, be caught immediately as the other policemen were at the other end of the village. Subsequently the murderers seem to have been traced and two of the accused have been sentenced to life imprisonment. It was learnt during our visit to the village, that the two accused persons belonged to the neighbouring village and the only person of this village who was charged as the co-accused, was acquitted finally. The position relating to the enforcement of Prohibition Act does not seem to have improved now. Actually, the policemen are a little hesitant to go to this village and some of the neighbouring villages in small numbers and the prohibition offences continue to be committed, of course, under a thick veil of secrecy. The position

Children at their recreation. Picture shows young ones playing '*Pallanguzhi*'

The village-folk indulging in '*Silambam*' play, an indigenous fencing, often done during festive occasions.

would not improve unless a well armed outpost is opened in this village and proper vigilance is exercised.

129. This should not give a wrong impression about the criminal tendencies of the village people. A majority of the people of this village are by and large law abiding citizens. There are only three or four people who occasionally indulge in theft of grains, livestock etc., It is also reported that there is a habitual offender in this village who has a number of thefts and burglaries to his credit. Barring these stray cases of four or five people with criminal tendencies, the others are law abiding except those who are not able to get over their addiction to toddy and arrack.

Urban influence

130. Frequent trips to the nearby towns and the continuous flow of migrants between the tea estates and this village had made these people susceptible to urban influences. The teachers and the many of the salaried workers of the village constitute the urban element of the population. The impact of urban influences is reflected in the progressive attitudes towards education, a higher level of social awareness and the gradually changing patterns of dress and food habits. It is said that two or three decades back, very few Pallas of this village wore shirts. But now, almost all the people use shirts with the only difference that the well-to-do people wear shirts constantly whereas the agricultural labourers and the poor people have only one or two shirts which they use on festive occasions and while going to towns. It was also the custom among these people a few decades back, to have tufts or long hair like women. Except a few elderly people who still have tufts, all the others have cropped their hair. An increasing number of people have taken to drinking of coffee and tea.

131. The Christians form the educationally advanced section of the village and they display a higher level of social awareness. Most of the people are aware of the educational concessions for which their children are eligible and an increasing number of people are sending their children to school with a view to educate and settle them in good non-agricultural occupations. A large number of students in this village are receiving scholarships from the Harijan Welfare Department. These people are also aware of the Welfare Schemes of the Government like subsidised housing, supply of agricultural seeds, implements and livestock at concessional rates. The construction of tenements for the Chakkilians by the Harijan Welfare Department has possibly made a number of people aware of such beneficial schemes. A number of people continue to apply for free supply of bulls, agricultural implements etc. There has been a persistent demand from some of the poor Pallas in the village for the construction of tenements by the Harijan Welfare Department. Recently, an area of about three acres was acquired and assigned to some of the poor people for house sites.

CHAPTER VI

CONCLUSION

132. One of the lasting impressions we had in our mind after surveying this village was that of the extreme poverty of the common man. The poverty could be attributed to two reasons. Firstly, their sole dependence on agriculture and the low return from it and secondly the absence of any subsidiary or secondary occupations to provide them gainful employment when they are idle. Agriculture, to a large extent, is a gamble in the monsoon and there are no assured sources of irrigation for these lands. After the inception of the Community Development Block certain stray attempts like distribution of improved seeds, pesticides, manures, implements etc., and educating the ryots in the improved methods of cultivation have been made. But these have not touched the fringe of the problem viz., the extremely low return from agriculture. The yield from the land very much depends on the vagaries of the monsoon and this being so, the cultivators are hesitant to invest on improved methods of cultivation on lands which are solely rainfed. Their only hope now is an irrigation scheme which is just being implemented. A large tank near Gangaikondan which was out of use all these days, is being renovated and the waters of Uppodai are being diverted to the tank. When the renovation work of this tank is completed, it is expected that it would benefit about 400 to 500 acres of land in this village. When this irrigation scheme is completed, it is hoped that the return from agriculture in this village would improve at least to some extent. One other means to tackle the problem of poverty is to start some cottage industry which would give them gainful employment. Recently the Khadi and Village Industries Commission have started an Ambar Charkha Training Institute in this village. The first batch of trainees are undergoing training in this institute which is located at Kailasapuram. This training is given only for the womenfolk who have taken to it enthusiastically. At the moment 22 women of this village are undergoing training in this institute. On completion of their training, each of them will be supplied with an Ambar Ckarkha, the cost of which is met partly by the Khadi and Village Industries Commission and partly by the Central Social Welfare Board. The trainees are also given stipends ranging from 50 nP to 75 nP. per day depending on their outturn of yarn. They are supplied with cotton by the training centre and the spun hanks are also purchased by the training centre. On festive occasion, Khadi cloth is also given to them in exchange for the hanks. This has no doubt enhanced the income of a few families from which these trainees are drawn from. But, it would be sometime before all the womenfolk can take up to this subsidiary occupation of Ambar Charkha spinning. It would be beneficial to start some cottage industry for the menfolk also. Agriculture provides them work only for about six months in a year and for the rest of the time they are idle. This explains the fact why a number of them are steeped in debts.

133. After the extension of the Community Development Block certain developmental works have been carried out in the village like the construction of a Community Hall, drinking water well etc. They have also assisted in the improvement of agriculture by subsidising the preparation of compost manure, supplying agricultural implements at half cost and distributing seeds and pesticides. The Block has also distributed improved varieties of poultry on

exchange basis. Besides these, the Harijan Welfare Department has also implemented certain Welfare Schemes. But the number of people benefited from these schemes are very few. The Harijan Welfare Department has constructed 16 tenements for the Chakkilians and it has also purchased house sites for the Pallas. They have supplied six pairs of bullocks free of cost to the people and a sewing machine has also been supplied. The grievance of the Christian Pallas is that they are not eligible to all the benefits which are extended to the Hindu Pallas. The free supply of bulls and other welfare measures have created a feeling of dependence on the Government and every one has a tendency to expect many things free of cost from the Government. It will not be possible for the Government to supply sewing machines and bulls or build houses for all of them. One immediate way in which the problem of poverty can be tackled is to establish a remunerative cottage industry which would provide gainful employment to these half starved people.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of—

District :

Taluk :

Village :

1. Name of the head of the family.

2. (*a*) Religion.
   (*b*) Community.
   (*c*) Name of S.C. or S.T.

3. Did this family settle down in this village within the last ten years? If so, state reasons for migration to this village.

4. (*a*) Total number of members in the family.
   (*b*) Total number of rooms occupied by the family.

5. Has any member of the family left the village during the last ten years in search of employment? If more than one member has gone away, state the total number of members.

6. Is any industry or business conducted in the house? If so, state the particulars.
   (*a*) Nature of industry/business.
   (*b*) Number of persons working in each.
   (*c*) Total monthly income from each.
   (*d*) When was it started?
   (*e*) Is any financial assistance recevied from—
   Government.
   Co-operative Society
   Others.
   (*f*) State the quantity produced per year.
   Quantity consumed at home.
   Quantity available for sale.

7. Total family income from—
   (*a*) Land under cultivation.
   (*b*) Rent from land.

(c) Industry or business.
(d) Occupation.
(e) Others.

8. Has the family incurred any debt ? State the amount outstanding— Amount. Rate of Interest.

(a) From Co-operative Society.
(b) Money lenders.
(c) Banks.
(d) Government.

9. What is the average expenditure per month on—

(a) Food.
(b) Education.
(c) Clothing.
(d) Fuel.
(e) Luxuries.

10. (a) State the total area of land owned classified by crops cultivated.

(b) Are the lands owned or taken on lease ?

(c) Are the lands hereditary or acquired ? Indicate area under each.

(d) How is the surplus produce marketed ?

Is it sold in the neighbouring town or in shandies or through middlemen who visit the villages ?

If sold to middlemen, is it because of financial assistance received from the middlemen for agricultural operation ?

11. Has the household invested anything during the last ten years on—

(a) Better irrigation.
(b) Better type of cattle.
(c) Better seeds.
(d) Better implements.
(e) Better manure.
(f) More land for cultivation.
(g) Pesticides.
(h) Improved method of cultivation.
(i) Other improvements.

12. Diet—

(*a*) How many times do they take meals in a day ?

(*b*) What are the main constituents of their food ?

(*c*) How many times in a week do they take non-vegetarian food ?

(*d*) How many times do they take milk, eggs, fish and meat ?

(*e*) Is any article of food forbidden ? If so, state which and why ?

13. Medical Care :—

Do women go to hospital for confinement ?
Do doctors visit the house for confinement ?
Is the assistance of qualified midwife sought ?
What is the medical system followed—
Allopathic.
Homoeopathic.
Others.

14. Cattle owned :

No. of cows
Bulls
Buffaloes
Goats
Sheep

15. Does the household possess:

(*a*) Bench
(*b*) Chair
(*c*) Stool
(*d*) Cot
(*e*) Cycle
(*f*) Battery light
(*g*) Radio
(*h*) Gramaphone
(*i*) Table
(*j*) Almirah
(*k*) Lantern
(*l*) Petromax.
(*m*) Electric light
(*n*) Kerosene stove
(*o*) Car
(*p*) Bullock Cart
(*q*) Jutka

16. What is the dress worn by

	Oridinary	*Special occasions*
Men		
Women		

17. What are the ornaments worn? Give sketches wherever possible.

18. Utensils used

What types of utensils are used for cooking and household use?

(*a*) Earthenware (*c*) Copper

(*b*) Aluminium (*d*) Brass

19. Does the household purchase newspaper daily?

20. Has any member of the family taken active part in politics?

21. Has any member taken part in social uplift?

22. Is the household member of a Co-operative Society?

23. What are the principal deities worshiped?

24. What is the expenditure on marriage?

25. Is any dowry given?

26. Is the family in debt on account of this?

NAME	Sex	Age	Marital Status	Age at marriage	Literacy	Primary occupation	Monthly Income	Secondary occupation	Monthly Income	Activity, if not working	Is the occupation traditional or not ?
1.											
2.											
3.											
4.											
Total family income per month ...											

AREA UNDER

	Crop I	Crop II	Crop III
Own lands			
Taken on lease			
Total ...			

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

1. Name of village:
2. District/Taluk:
3. Area:
4. No. of households:
5. Distance from nearest town:
6. Distance from nearest Railway Station:
7. Distance from main road:
8. Is it connected by bus?
9. (*a*) Is there a Post Office/Telegraph Office in the village?

   (*b*) If not, which is the nearest Post/Telegraph Office and distance at which situated?
10. Is the village covered by the Community Development Programme?
11. Is there a Panchayat in the village?
12. Total population of the village—1951 & 1961 & (1941 & 1931, if available)
13. Is the village electrified?
14. Give the number of births and deaths during the past ten years.

I. HOUSING:

(*a*) What are the common types of house? Give a brief description about type of roof, wall, flooring etc.

(*b*) Are houses owned or rented?

(*c*) Are the house-sites sufficient for the population?

(*d*) Do members of Scheduled Castes and Scheduled Tribes live separately from the others or is there any progress towards their living together?

(*e*) What is the arrangement of houses in the village?

II. LITERACY & EDUCATION:

(*a*) Is there any school in the village ? (Specify whether it is Elementary, Higher Elementary, High School and also whether it is a night or a day school.)

(*b*) What is the highest class upto which education is imparted ?

(*c*) Who runs the school ?

(*d*) Sepecify the number of students and teachers in each.

(*e*) Is there a Reading room/library in the village ?

(*f*) Total number of schools :

III. HEALTH & SANITATION :

(*a*) Common diseases of the village :

(*b*) Is native or indigenous medicine practised ? If so, by how many ?

(*c*) Give your impression of cleanliness (Inside and outside the houses) :

(*d*) Are there any latrines in the village ?

(*e*) If there are no latrines, where do the villagers go to answer their calls of nature ?

(*f*) What is the source of drinking water ?

(*g*) What are the drainage facilities available in the village ? Is it adequate ?

(*h*) Do villagers send their clothes to the washerman for cleaning ?

(*i*) How often do they bathe and what do they use for body cleaning ?

(*j*) Was the village affected by epidemics recently like Cholera, Malaria, Small pox etc. ?

(*k*) What measures were taken to control their outbreak ?

(*l*) When did the last cases of epidemics occur ?

(*m*) What diseases are commonly prevalent in this village ?

(*n*) Which is the nearest hospital ?

(*o*) Is there a Primary Health Centre in the village ?

(*p*) Does it have a Maternity Ward?

(*q*) Where does delivery take palce? At home or in the hospital?

(*r*) Are there any midwives in the area?

IV. SOCIAL LIFE:

(*a*) Do the villagers mix freely with each other on all occasions?

(*b*) Is widow remarriage allowed?

(*c*) What is the system of inheritance among the villagers?

(*d*) What are the essential ceremonies that a man undergoes from birth to death?

(*e*) What are the essential ceremonies that a woman undergoes from birth to death?

(*f*) How is the body disposed of after death?

(*g*) What is the expenditure incurred on these funeral rites?

V. AGRICULTURE:

(*a*) Total cultivable area:

(*b*) Principal crops grown with their area for ten years:

(*c*) Have the villagers taken to improved methods of cultivation?

(*d*) What are the sources of irrigation prevalent in the village?

(*e*) Are there any disused tanks in the village? Have any steps been taken to renovate them?

(*f*) Number of pumpsets and irrigation wells.

(*g*) Do people hire out ploughs etc.?

(*h*) What are the usual hire charges?

(*i*) Is there mutual co-operation in agricultural practices?

(*j*) Are chemical fertilisers used?

(*k*) Is there any Industrial establishment like flour mill, rice mill etc., in the village?

VI. MARRIAGE:

(*a*) At what age are marriages contracted ?

(*b*) Write a note on the marriage ceremonies ?

(*c*) Is polyandry or polygamy practised?

(*d*) Is divorce granted ? If so, by whom and for what reasons ?

VII. RELIGIOUS PRACTICES :

(*a*) No. of temples/mosques/churches in the village?

(*b*) Do villagers ever join in common worship ?

(*c*) What are the main fairs and festivals celebrated ?

(*d*) How ancient is the festival ? Mention the local legend about the village and the fair or festival:

(*e*) Does this attract people from nearby villages ?

(*f*) Mention the name of the deity :

(*g*) What is the duration of the festival ?

(*h*) Is any shandy conducted during the festival either in the village itself or in the outskirts ?

(*i*) Are communal feasts or free kitchens organised during the festival ?

VIII. CO-OPERATION :

(*a*) Is there a Co-operative Society ? What is the nature ? (Credit, Marketing etc.)

(*b*) Total share capital:

(*c*) Number of members :

(*d*) Total dues outstanding as on date :

(*e*) Is there scope for development of co-operative activities ?

IX. RECREATIONAL FACILITIES :

(*a*) What are the recreational facilities available ?

(*b*) Do all villagers participate in these activities?

(*c*) Is there any play ground in the village ? Mention area of playground :

(*d*) Is there any club for sports or recreation ? What sports are played and what amenities are provided in the club ?

X. LIVESTOCK :

(*a*) Total number of livestock in the village as per 1956 Livestock Census :

(*b*) Are there any improved breeds of cattle in the village ?

(*c*) Average milk yield—buffalo/cow :

(*d*) Which is the nearest Veterinary Hospital ?

(*e*) Is there a cattle pound in the village ?

(*f*) Is animal transport used ?

XI. GENERAL :

(*a*) Do villagers tattoo their bodies ?

(*b*) Do villagers favour female education ?

(*c*) Do the children get sufficient quantities of milk ?

(*d*) No. of street lights (Kerosene or Electric lamps to be specified.)

(*e*) Are there any craftsmen in the village ?

XII. Is any legend attached to the origin of the village ?

XIII. Are there any ancient monuments or places of architectural value in the place ? If so, describe them.

APPENDIX III

Glossary of Local Terms

S.No.	Local Terms	Phonetic Transcription	English Equivalents
1.	Adi	*Āḍi*	Tamil month corresponding to July – August
2.	Aiya, Appa	*Ayyā, Appā*	Father
3.	Anja	*Āññā*	A corrupted form of calling one's father
4.	Arathi	*Āratti*	The waving of a tray with turmeric water and lighted camphor etc., before a newly married couple
5.	Arisipetti	*Ariśi Peṭṭi*	A palm-leaf basket containing auspicious articles like rice, coconut, plantains etc., given as present to the bride which is a regular formality
6.	Arisi-sothukaran	*Arisi Sōttukāran*	Rice eater
7.	Aththa, Amma	*Āttā, Ammā*	Mother
8.	Cormovukoduthal	*Kōrmāvu Koḍuttal*	A traditional form of inviting the people to a marriage in which sweets, edibles made of cumbu and cholam flour are distributed to them from door to door
9.	Chothupanai	*Sōttu Pānai*	Cooking pot
10.	Dosai	*Tōsai*	A fried edible made of rice and blackgram
11.	Iddly	*Iṭli*	Muffin (steamed rice cake)
12.	Kadaikanni	*Kāḍai Kaṇṇi*	Indian oats
13.	Kaippidithal	*Kaippiḍittal*	The ceremonial holding of the bride's hand by the bridegroom at the marriage pandhal
14.	Kanji	*Kañji*	Gruel made of rice or other grains
15.	Kappukkattuthal	*Kāppukkaṭṭudal*	Tying an amulet around the wrists of the bridal couple
16.	Kazhi	*Kaḷi*	A solid paste-like pudding made out of rice, millet etc.
17.	Kilakottai	*Kiḷakōṭṭai*	Eastern fort
18.	Kollikudam udaithal	*Koḷḷikuḍam Uḍaittal*	A funeral ceremony in which a new pot with water is broken before the corpse
19.	Kudumbam	*Kuḍumbam*	Family
20.	Kuravai	*Kuravai*	A joyous ululation made by women folk of the inferior communities during certain ceremonial occasions

S.No.	*Local Terms*	*Phonetic Transcription*	*English Equivalents*
21.	Kuthiraivali	*Kudiraivāli*	Panicum verticillatyr—a kind of millet
22.	Masi	*Māsi*	Tamil month corresponding to Feb ruary-March
23.	Mandai	*Maṇdai*	Common place in the village
24.	Melkottai	*Mēlkōṭṭai*	Western fort
25.	Moiseithal	*Moy seydal*	Presentation of cash or gifts during marriage, ear-boring ceremony etc.,
26.	Nichayathamboolam	*Nichchaya Tāmbūlam*	Betrothal preceding the marriage
27.	Oor Kudumban	*Ūr Kuḍumban*	Caste chief among the Scheduled Castes, usually among Pallars
28.	Pallam	*Paḷḷam*	Pit, a low land
29.	Parisam panam	*Parisam Paṇam*	Bride price
30.	Pambadam	*Pāmbaḍam*	A heavy ear-ornament
31.	Pazhaya Kanjee	*Paḷaya Kañji*	Cold rice soaked in water
32.	Pen azhaithal	*Peṇ Aḷaittal*	Ceremonial procession, prior to marriage leading the bride to the marriage house
33.	Peththai	*Pettāy*	Caste chief among Pallans
34.	Porutham parththal	*Poruttam Pārttal*	The scrutiny of the horoscopes of the bride and groom to find out the agreeability of the stars
35.	Thali	*Tāli*	Marriage badge tied around the neck of the bride during wedding
36.	Thamboolam	*Tāmbūlam*	Betel leaves and nuts served to guests on important occasions
37.	Thinai	*Tinai*	Panicum Italicum - A kind of millet
38.	Thinnai	*Tinnai*	Pial
39.	Ubanayanam	*Upanayánam*	The ceremony of investing a boy with the sacred triple cord
40.	Valaisal	*Valaisāl*	A family circle found among Pallars

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